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Library of the Fathers, translated by Members of the English Church. Vols. I. to VI. 8vo. Oxford: J. H. Parker. London: Rivingtons, 1840-41.

Ancient Christianity, and the Doctrines of the Oxford Tracts for the Times, by the Author of "Spiritual Despotism." Vol. I. 8vo. London: Jackson and Walford. 1840.

The Church of the Fathers. 12mo. London: Rivingtons, 1840.

THE light in which we ought to regard the early Church seems to be the question which, more than any other, is dividing our own at present. In itself there can hardly be a less excusable ground of division; since neither the merits nor demerits of any particular age can ever be an article of faith or term of communion; and ought not, therefore,—to whatever extent they be brought in question,—to disturb those genial and uniting reflections and feelings that cluster round the thought of the "one Lord, one Faith, and one Baptism" of our profession. Accordingly, it is not, we apprehend, for the sake of the question in itself, but from a feeling that it is at the root of many others, that disputants are contesting it so warmly.

Into existing controversies connected with the Fathers and the early Church we have no mind, however, to enter at present. Those views of Church authority and communion which have hitherto been held orthodox among us, which this magazine has supported from its first establishment, and which, by God's help, we propose that it shall always support, will, however little men at present remember the circumstance, remain unaffected by those controversies. High Church principles may and will receive illustration from the true solution of existing difficulties; but they are, for all that, independent of them. As far as our churchmanship is concerned, Mr. Isaac Taylor is welcome to prove his worst against the Fathers. But still, though we trust that both our readers and ourselves would in that case continue to believe in the visible Unity of the Church, in the Apostolical Succession, and the Grace of the Sacraments, we are not inclined to dismiss the subject as unimportant. If we be catholic indeed in our feelings, it cannot be indifferent to us, in what light we are to regard those who have gone before us. The Church leaps over time no less than space; her children in the nineteenth century, therefore, cherish sentiments of relationship towards her children in the second, and feel themselves

wounded if the holiness, the self-denial, and the purity of those brethren, distant, yet dear, be unjustly denied. In truth, dismissing the thought of doctrinal results as irrelevant, the light in which we ought to regard the primitive Church is about the most interesting historical inquiry that can engage us. In viewing it as such, and not as a doctrinal one, we by no means banish it to the region of mere literature. To the earnest mind there is no such region; all connects itself with his principles and his faith,—history especially, as being the record of providence,—and Church history above all, as being the record not merely of providence, but of the kingdom of grace.

When, therefore, we propose to ourselves as an inquiry—the peculiar character of the primitive Church, we propose one pregnant with practical results; connecting itself with the most religious feelings. We are asking where we are to see God among the affairs of men, and where we are to see man marring the designs of God. We are asking where we are to be thankful for our position in a reformed Church of the latter days, and where to humble ourselves for our contrast to the glory of the earlier.

In a deep sense, that much error at present exists amongst very opposite parties in regard to this inquiry,—that men are needlessly choosing sides, as to whether they shall exalt or decry the Fathers,—we propose to throw out a few hints on the character of the early Church, in relation to, and in contrast with, our own. We wish to disclaim alike the tone of the detractor from, and the idolator of, the early ages; and in order to make our purpose clearer, we will previously say a word or two on each of these classes.

In regard to the former, we may remark that they are not the bold and original innovators they fancy themselves. Mr. Taylor's estimate of the primitive Church, as it was one which it required none of that very curious research for which his admirers have given him credit, to enable him to form, so was it one in which he was far from unprecedented. The example had been set him, and the very facts, or rather perversions of facts, which were regarded as the main instruments of his supposed triumph, adduced by a writer, hitherto supposed to be read by every person of common education,—we mean no less a person than Gibbon. In truth, where there is the will to run down the Fathers, we fully admit that there is also the way. Gibbon, though far from uniformly accurate, was not the blundering and superficial inquirer that Mr. Taylor has proved himself; and it is not by disputing facts with him that he is best answered. The Fathers were mortal men, enjoying no peculiar exemption from the sinfulness, any more than the infirmities of humanity. When, therefore, there is the mind to seek evil rather than good, they will supply it with gratification. No mortal's character can be above the reach of the sneering and scoffing spirit which undermines the foundations of all reverence, and generosity, and faith. Those who exercise such a spirit "have their reward." All that we ought to wish the means of contending for, in regard to the early ages, is what we are well able

to contend for—that he who “seeks in them for good shall find the good he seeks;” that the divine and redeeming principle of the Gospel was mighty in its operation upon them; and that, amid much mortal error and infirmity, their light has so shone forth unto all ages, that men, seeing the good works which they wrought, may well glorify that heavenly Father, through whom they wrought them.

But we cannot imagine that many of our readers are likely to follow Gibbon and Taylor in their ungenerous and heartless course. And therefore dismissing the thought of their estimate of the men to whose faithfulness, in many cases unto death, we, humanly speaking, owe the knowledge of salvation, as one with which we have no concern, we must address a few words to those who fall into an opposite, a much more attractive, but still we think a somewhat dangerous error. There has been, and there may be now, in the minds of some, an almost idolatrous value attached to the early ages of the Church. On the strength of the analogy of a stream which is clearest at its source—it has been taken for granted by many, that the first ages exhibit to us the perfection of the Christian community, and that Church history exhibits little else than a gradual declension from that standard.

We are not aware that this sentiment will be maintained by any one when embodied in a formal proposition. Indeed, as on the one hand, it is a great stronghold of error to content one's self with repudiating a distinct statement when compelled to do so, and yet cherish the sentiment of which such statement is the utterance; so on the other, it is a good way, too, of clearing ourselves from error, to drag our feelings as it were into daylight, by fairly stating them as a proposition; we then see how groundless and false they are, and accordingly abandon them. When, therefore, we pronounce it one of the theological idols of the present day, to give unqualified reverence to the primitive Church,—to speak of it as that, to deviate from the rules and sentiments of which, is *ipso facto* to condemn ourselves,—we are little moved by the repudiation of these propositions, with which many, who in our judgment more or less are cherishing the sentiment they embody, will be ready. Sometimes, indeed, we have fallen in with explicit statements almost amounting to what we have now said; but we rest nothing on that. The spirit of them, we are sure, is at work amongst us. Are there not many, who cannot bring themselves to admit that corruption, or even infirmity to any extent, existed among the Fathers; who torture their understandings to explain into something noble, and even divine, what to most minds appear plain indications of such corruption and infirmity; and who would shrink from the notion, that the men of subsequent, especially of modern times, can by possibility enjoy any spiritual advantages over those early believers, or possess clearer insight into any one feature of heavenly truth than they?

No doubt this is far from an ungenerous or irreverent error in itself. It is always better to think well than ill of any one. It is amiable to love the very foibles of a good man; but still what we

are speaking of is an error, an idolatry. It is therefore an evil root, and the growth from it cannot be truly wholesome. And though it be, as we have said, the error of generous and reverent minds, yet it is questionable how far its operation leads, in all cases, to generous and reverent results. The men who declaim most loudly against a spirit of detraction and of rash judgment when applied to the Fathers, are not always found to refrain from injustice and flippancy towards those of a different epoch, for whom "another race hath been," and by whom "other palms are won." On the ground of a real or seeming incongeniality between the Fathers and the Reformers, the latter have been sometimes defrauded of the reverence due to them, and little fear been manifested lest attacks upon them should turn out to be attacks upon Christ, and lest proceedings should be censured, which in their main tendency and character owed their birth to His Spirit.

Besides, we must protest against the notion of any period of the Church's earthly history being a golden age, as carnal and degrading. The great idea of which, in her visible manifestations, she is the phenomenon, is within the veil. To that idea, and not to one set or epoch of her own endeavours after its realization, is she to be always seeking to conform herself; and we think unworthily of her high and catholic calling,—we see not how comprehensive is her redeeming grasp of all possible susceptibilities of goodness and love,—if we allow ourselves in the notion that any one portion of her earthly history can adequately represent her, or give the law to all others.

We are very well aware that the light in which we are just now regarding Church history may appear to some minds not a little alarming. To speak of each age of the Church having its own function, and on supposition of its being in any good measure faithful, its own praise,—to talk of modern believers being in some respects in a higher state, and on some subjects enjoying clearer insight than the primitive,—carries with it at first sight an air of lawless license, seems as if it took away all permanency in the Church, as if it bound her by no unvarying rule, or held up to her no complete and unchanging faith. Now, we fully admit that there is a mode of asserting progression in the Church which does lie open to these objections, and which is incompatible with the notion either of a fixed faith, or unchangeable ordinances. But any such view we utterly disclaim. We trust grace may be given us so as that we may adhere to the faith *ἅπαρ* *once for all* delivered to the saints. And if definite channels of grace, and divinely authorized dispensers of them, were necessary once, we cannot see that it is otherwise now, especially as God's providence has continued to us them both.*

* This difficulty in the way of admitting any possible progression in the Church, was carefully considered in the first of four letters which appeared last year in the *British Magazine*, on "the Respect due to Antiquity." The one in question will be found in the number for April, 1840.

We propose, therefore, in a very brief and sketchy way, to compare the advantages enjoyed by the early Church of the Fathers, and by the reformed Church of England, each over the other respectively; to do which it will be necessary to view each in those features wherein it is distinguished from the other.

We will begin with the points of superiority in the primitive Church. And here we need not dwell long on any thing so very obvious as the communion enjoyed by its several branches with each other. It is true, indeed, that there are points of consolation connected with our loss of this blessing, which it would be wrong to forget,—that national character had no existence at the time when it was enjoyed,—that the comparing of notes between different churches is not necessary now, the catholic faith having been so long definitely settled,—and that, after all, the unity of the Church is distinct from the intercommunion of churches, the former being an essential and eternal reality to which every church in itself catholic, whether communicated with by others or not, conducts her members. Allowing, as we do, for all this, it surely remains a melancholy fact that the possessors of common privileges, and the heirs of a common hope, are often now-a-days debarred from the possibility of, under any juxta-position of residence and daily life, encompassing the same altar; and that a devout Englishman, and a devout Italian or Spaniard, may be alike delighting in and extracting profit from the same Scriptures, or giving utterance to the same ancient and holy prayers, or cherishing the memory and studying the writings of the same illustrious doctor of the Church, whose friendship, were they to become acquainted, would never be knit together by a common participation in the one bread, and the one body, of life and salvation. Neither—though, as we have already said, churches require no mutual conference now for the establishment of any article of the catholic faith, nor by consequence, for the detection of hardly any possible heresy—can we doubt but that much practical wisdom and spiritual strength would accrue to each from intercommunion, from sympathy with, and prayers for one another. Here, then, we have one point of superiority in the early Church, not over our own in particular, but over any modern one, plain and palpable, affording distinct matter of humiliation and prayer to God, and a distinct result at the reproduction of which to aim, should His providence ever point out the way.

A less obvious advantage of the early Church, derived perhaps in no slight degree from the one of which we have been speaking, was that due balance of the divine treasure which she maintained. We mean that the different features of christian truth and worship were, speaking generally, kept each in its proper place and due proportion. We must all, we think, on reflection, be more or less conscious of our want of this blessing. Wherever we go, or whichever way we look, *one-sidedness* is the prospect which presents itself before us. Our own minds offer no more comfortable spectacle. We want confidence in our most cherished opinions, because we know how we have idolized them,—because we know that they have

taken possession of us by the same lawless usurpation as did the predecessors whom they have displaced,—because we cannot but see that they are *ours*, just as our neighbours' are theirs, in each case being part of the individual character, and perhaps the least sound part. We distrust them, because we have reason to fear that our neighbour turns a deaf ear to all our eloquence on their behalf, for the very same reason that we refuse to listen to him, having detected in him that ill-balanced and disproportioned estimate of things, which there is small reason to doubt he observes in us.

Now, it is surely otherwise in proportion as thinkers are catholic. Not that a man's nature is changed in respect of all its intellectual limits and imperfections; not that individual views and reasoning can be carried out under any conditions which shall make their results other than relative and uncertain. But the catholic thinker is continually reminded of the line between his own speculations and the common faith. The one he pursues humbly, and, as far as may be, in the light of the other. But that other he does not *pursue* at all. He *receives* it—receives it in an appointed order and proportion,—an order and proportion which are the same for him as for all others. And therefore, whatever be his peculiar character as a thinker,—whether he be naturally given to weigh and to analyze, or prone to create or adopt with unsuspecting confidence and fond idolatry,—he is continually kept in order by external truth; he is preserved from the risk of imposing an individual's notion on the men around him; and last, not least, he obeys the working of an individual mind, under the guidance of a grand and general law.

This, as we have already said, is just the blessing men stand in need of now-a-days. What indeed is sectarianism, in its first and comparatively pious stage, but the want of this? What is it but a man's insisting on his peculiarity being made general; turning that which, by the cementing power of the Church, ought to be *united* to his fellows, into *the link that is to unite* him and them and all?

If our premises be granted, it will not, we think, be disputed that here the ancient Christians had a great advantage over us. We do not say that the blessing in question is out of any man's reach now. Undoubtedly the devout member of the English Church who retires from her worship with the ancient creeds sounding in his ears, has himself only to blame if he fail to live in constant remembrance of realities which, distinct from his own cloudy and evershifting speculations, are “the same yesterday, to-day, and for ever.” But it is manifest that there is much in his position and circumstances to perplex and discourage, and to endanger him too, in this respect, of which the ancients could have comparatively little experience.

For, first, the very effort to be catholic is in these days a peculiarity, and is spoken and thought of as such. Next, the studies to which such an effort naturally directs us, are of necessity peculiar and remote; and in proportion as they are so, is their pursuit considered

to stamp on us a particular character, and to separate us from others. Thirdly, these two circumstances combined, can hardly fail to engender a sympathy stronger than common between those to whom they attach. Here, then, we have at once the ingredients which produce an intellectual school. But a school has, in our imperfect state, a sad disposition to end in a party, especially when the hour of action arrives; and thus the pursuit of catholicism may be found to have brought us into danger of its very opposite. And without direct reference to this general result, we may observe that a school of thought, however innocent, nay, however excellent in itself, must have a tendency to propagate the particular evil of which we have been speaking, viz. a one-sided and ill-balanced habit of mind. The mere contagion is enough for this, were mutual admiration and affection, and the dependence of novices upon their seniors, excluded from among its members. These thoughts naturally suggest to us a moral, which we shall have occasion to enforce at the conclusion of this article,—the vanity of attempting to be catholic, by mere aspiration after the days, and cultivation of the customs, of the Fathers.

But if the case of the early believer was thus better than ours in regard to the balance of christian doctrine, still greater was his advantage over us in regard to the balance of christian worship. And here we will confine ourselves to one broad and well-known feature of the contrast, of great practical importance in itself, and because the remedy is within our own power,—we mean the frequent celebration of the Eucharist in the early Church, and its rarity in our own. In the early Church, as is well known, the holy Eucharist was solemnized, and every baptized Christian was expected to communicate, at least, every Lord's-day.* It was not regarded as an occasional service.† It was the *Liturgy*—the great appointed sacrifice of praise to the Majesty of heaven, to which all other services of religion and acts of devotion were subordinate. What primitive believer would have thought the services of the Sunday complete without it? To have dispensed with its observance on that day would have in his mind indicated some depth of penitence and humiliation on the part of the Church, such as she had never yet seen reason to impose on herself. In a word, the holy Eucharist was regarded in early times as, what in truth it is, the central christian act, whereby we fully and directly place ourselves in our redeemed position, and appropriate the

* In early times, a baptized man exposed himself to ecclesiastical censures, who was absent on two consecutive Sundays from the table of the Lord, without just and necessary cause. And even when lax practice as to reception commenced among the laity, the Church neither abated the frequency of her celebration of the Eucharist, nor altered her sentiment on the whole question.

† We confess we always see with pain the smaller print, which in many of our prayer-books begins at the offertory, and, so far as it goes, classes the really distinctive part of the communion office with our occasional services. Bad practice is an evil, but its formal recognition is a worse one. Our prayer-books, at least, should always keep up a witness to the right state of things, and testify against our deviation from it.

benefits of the economy of grace,—and from which flow forth the whole spiritual life, and all the strength which is to sustain us throughout the rest of our time, and our subordinate duties and observances.*

If this be the true view of the holy Eucharist, it must also be, what we think it will be found to be, the key to any practical difficulties which may be connected with it. Suppose, for example, we come to a pious Christian, one who owns and who feels that all spiritual life and health and strength are in Christ, and in Christ alone,—and that, consequently, without partaking of Him there can be none for himself; suppose we come to such an one, and tell him that this benefit is to be found in the sacrament of the Lord's Supper,—that this sacrament is the one great appointed channel for its communication,—the assured means of verily and indeed eating Christ's flesh and drinking his blood; we shall have told him a great and most important truth. At the same time, it seems very probable, that we shall have created no inconsiderable perplexity in his mind by confining a benefit, of which he feels that he stands in hourly need, to an ordinance, in which it may be his lot to participate not more than four times a year. Of course the difficulty can be removed by displaying that true view of the Eucharist, as the central christian act, which we have just taken. But the opportunity of doing this may not always be vouchsafed; whereas, did we return to primitive practice, did we celebrate, and as far as possible demand reception of, the Eucharist every Lord's-day,—did we thus exhibit it as the principal purpose of our assembling in church on Sunday, to which all other Sunday observances are but accessory,—such explanations would be no longer needful, for the difficulty in question would not then occur to any one, and the truth on this subject would make itself felt, which is better than being understood.

There are other important advantages which would accrue to us from returning to our first love, and meeting every first day of the week "for the breaking of bread," on which we cannot pause at present. One is so obvious to a thinking mind that it can hardly require illustration; we mean the strength which would be imparted to Church sentiment, by frequent and regular contact with this holy sacrament. For is it not *communion*; and are not they who worthily partake of it made to feel that they, "being many, are one bread and one body?" Whatever error, therefore, of modern days may be referred to an undue prominence being given to the individual, and a forgetfulness of the body of Christ, would thus be weakened in most cases, and in many altogether removed. Finally, apart from all speculation, if the Lord's Supper convey to the faithful soul that hidden and heavenly nourishment, of which we believe it to be the channel, can it be received too often? And must not a Church, in

* Baptism and the Eucharist ought not to be regarded as parts of Christianity, but as Christianity itself.—*Coleridge's Table-Talk*. A most pregnant saying.

which it was administered at least weekly, have in so far better fulfilled its function, and dealt more lovingly by its members,—than one in which it is very often to be had not more than four times in the year, and seldom indeed much more than once a month?

The most superficial comparison between the early Church and our own will reveal another important advantage on the side of the former—its greater obtrusion of religion on the attention—its more constant summoning of men from their worldly pursuits to the recollection of things unseen—and, in connexion with this, the constant discipline and guidance under which it placed every faithful child of the Church. The stations, the fasts and festivals, the sign of the cross, the sacramental character with which all creation was invested, the manifold ranks and degrees in the Church, the constant communion, the penances, the incessant visible acting out of the christian principle,—all this (fruitful root of corruption, and rich material for carnality and idolatry, as it subsequently approved itself,) must surely, in its first freshness, have invested the whole christian society with a heavenly character—must have imparted a divine elevation to the daily life—must have been no trifling realization of the celestial citizenship. Whether or not there was, from the first, an excess towards the outward and formal, is a question which we need not stop to consider; for surely, on any reasonable principle, we must view the contrast as telling against ourselves. The ancients *may* have erred in having too much of the outward: we *most assuredly* have erred in having too little. This a member of the English Church need not fear to acknowledge, since general practice among us falls in this respect so sadly short of her rules and recommendations. Surely we have most of us contrived to reduce our religious services to the smallest possible amount. Surely, instead of placing Sunday at the head of all the days, we have established an entire and most fatal contrast between them. Surely there is something melancholy in the thought of six days of every week passing over the heads of so many Christians without the Church setting before them one visible sign of the faith they hold, or once authoritatively reminding them of the hope they cherish, and the living sacrifice they are bound to render; and all this in times of peace and prosperity, when no persecuting arm is lifted up to disperse the assemblies of the saints, or to take the daily sacrifice out of the way! And if we be sensible of any of the crowd of evils which result from this,—if, in weariness of spirit, we be apt to complain, with the poet, that “the world is too much with us, late and soon, getting and spending, we lay waste our powers,”—if the “important and heavy load” of our mortal life, the intolerable pressure of secularity, be weighing down our spirits to the dust,—if, looking away from ourselves to those around us, we discern a consuming avarice and worldliness devouring the national character, seizing not merely the gross and sensual, but laying hold, too, on spirits of higher birth,—if “all that cannot be exchanged for gold” seem in light estimation among

us,—if we see and mourn over such things, we have not far to seek for a remedy. Let us look to our prayer books; let us attend to the provisions they point out for mixing religion with our time and pursuits; let us summon before our minds the image of the christian year as it would be were every appointed service duly kept, and every regulation attended to; and then let us cease to repine at an evil which we have such obvious means of, in great measure, correcting.

Whether or not we might be better for more than our reformed Church has prescribed, is, of course, a different and difficult question. That we are not so dependent on the outward as southern nations,—that no appeal to the senses could ever be permanently a substitute with us for an appeal to our reflective powers, and that it is not desirable that it should,—these are truths which the admirers of the Teutonic character will readily admit. But whether any man, of whatever race, temperament, or character, is safe with so little visible religion as in this country falls to the lot of most men, is a very grave inquiry, and brings us to a principle deeply rooted in the foundations of our being,—a principle closely bound up with the whole of our human, possibly of our creaturely, condition. We mean this, that, to procure an inward grace, we must exercise ourselves in the outward actions which are appropriate to it. To acquire the spirit of love, charity, disinterestedness, we must do deeds of courtesy, kindness, and self-denial. To realize reverence, faith, godliness, we must perform religious actions. To rise to that consummate unity which is the subject of the intercessory prayer, we must visibly enact unity in an outward church and in definite acts of communion. To us an inward principle can have no existence, can in nowise be revealed either to ourselves or others, except there be provided for it the channel of distinct action. This principle, had we time to follow it, would carry us over all the truths of our individual and social constitution. As regards the subject before us, it is obvious that—however vain be the outward act, if permanently destitute of the inward and vital principle—we cannot count on the latter, if we neglect to procure the former; and that, along with scantiness of ritual, and rarity of directly religious observance, there is no reason to look for a spirit of prayer, zeal, and devotion. And, in reference to these, the very facts to which we may naturally turn for consolation furnish us with additional reasons for admiring the practice of past ages rather than our own; for, if it be true (as we shall by and by find reason to think) that our whole nature and all our powers have been enlarged since the first ages of the Church,—if we be altogether more complex and elaborate beings than the early believers,—if we read and think on a far greater scale than they did,—and if, after the long sway of the christian faith, and the great course of providential discipline, we may warrantably regard ourselves as in many things possessed of a keener intellectual vision, and a finer tact in apprehending truth,—if these things be so, then it is manifest that (if not by increased ceremonial, yet, by providing pro-

portionable observances of some sort) the Church should have laid claim to these additional materials for promoting the glory of God and the good of man, and should have connected a thus increased span of thought and of energy with the great end of our being—communion with God through Jesus Christ our Lord.

From what has been said we think it sufficiently appears that whatever advantages may be supposed to result from unity, harmony, and consistency, were enjoyed by the early Church to an extent unknown to the modern. Much more might have been said on this subject, and many particulars adduced illustrative of it. We must now hasten, however, to the other inquiry we proposed to ourselves, and search for gains that have come to us in the course of time, which may in some measure console us for our grievous losses.

We have already expressed our disapprobation of that spirit which attributes perfection to the Church of the first three or four centuries. What we have said is sufficient surely to prevent our being classed with its detractors, either the Jortins and Gibbons of last century, or the Taylors of this: and strong in the assurance that we cannot be confounded with them, we will now proceed to state a few reasons against making the early Church in all respects our rule, or considering every deviation observable in our own from its maxims or its sentiments as necessarily a corruption.

One of the first and most obvious differences between ourselves and the early Christians which ought to give us an advantage over them consists in their having come to the knowledge of the Gospel and been baptized for the most part in riper years,* and our being brought into the Church in our earliest infancy, and receiving christian knowledge along with the first dawn of our understanding. Now, it is obvious that, on supposition of a man's faithfully cherishing the gift of grace, to have partaken of it from his infancy is one of the greatest of privileges, and must give him a great advantage over the man who has grown up to manhood in ignorance of the Gospel, and after his regeneration must still have to contend with the habits acquired during a life of heathenism.

It would be impossible to maintain that we have been as faithful in our own use of the unspeakable gift, as were those who discovered it after a weary and long fruitless search, exclaiming "*Sero Te amavi, Pulchritudo tam antiqua et tam nova, sero Te amavi.*" Indeed, judging from analogy, if there were no other way, we should feel that our privilege being greater than that of the early Christians, there is a strong presumption that we have not,—the greatness of a blessing for the most part serving to manifest the unfaithfulness of the receiver. But still, it would be arriving at a most gloomy conclusion, did we persuade ourselves that not only we, but all the generations who have enjoyed infant baptism, have made no good use

* Though Infant Baptism was practised from the first, yet of course numbers in the Church were only converted in riper years, and even the children of Christian families, as is well known, were often, from a false feeling, allowed to remain unbaptized.

of it whatever. Some beautiful and blessed results it has assuredly produced, among which, in connexion with the other benefits of the Church, we may class the following:—

The rendering family life that holy and christian thing which in the appointment of God it was destined to become. How little comparatively the ancient Christians can have enjoyed this advantage is apparent the moment the subject is suggested to the mind. The whole of a household were not always converts to the Gospel. Those who were not, most probably shared in the immorality, not less than the darkness, of heathenism. Even if all were believers, it was often, at first, generally, in riper years that they became so; so that a holy family condition could not have been what it is with us—the instrument of early education. Even when both parents were christian, before the birth of their children there can hardly, we think, have been the power in family life, which there is with us, among whom it receives light from every neighbouring point, and casts it back in return. Its beauty and its holiness can hardly, at the best, have recommended themselves to habitual sentiment. St. Augustine may be taken as a specimen of a man enjoying greater advantages than most. His childhood was tended by a saintly mother. His father was a catechumen. Yet who can read carefully the early part of the confessions, and not feel that there are few families among the upper classes in England to which it would not be a privilege to belong, by comparison with that of the future Bishop of Hippo and great doctor of the Western Church? The very unconcern with which Augustine speaks of his father and his home, when it is remembered how noble and loving a heart he possessed, is significant.

We are at present compelled in great measure to content ourselves with throwing out hints, and indicating subjects which those who choose must follow out for themselves. We cannot help thinking that this one point of the difference between family life among the early believers and ourselves will be found pregnant with practical consequences.

A second effect of the influence of the Gospel upon generations who have enjoyed it from their childhood lies close to the root of the first—the exaltation of the married state. Few things are more obvious than the change of sentiment which has taken place regarding the comparative merits of celibacy and matrimony. Catholic Christians, indeed, in every age have turned away with horror from that heretical pravity which blasphemes the latter. But still, (without any great fault of their own,) the Fathers, and the believers of their day, were far from appreciating the married state. They revered it, indeed, as God's appointment. The words, moreover, of St. Paul, in his Epistle to the Ephesians, taught them to believe that it typified a transcendently holy mystery. The benediction of the church consecrated it from reproach or censure; and the blessing of a devout wife in every age, and under every varying condition of thought and feeling, is too great and unquestionable not to have made itself felt among them. Tertullian thus beautifully describes,

what the married state may, by God's grace, become. "Unde sufficimus ad enarrandam felicitatem ejus matrimonii quod ecclesia conciliat, et confirmat oblatio, et obsignat benedictio; angeli renuntiant, Pater nato habet; nam nec in terris filii sine consensu patrum recte et jure nubunt. Quale jugum fidelium duorum unius spei, unius voti, unius disciplinæ, ejusdem servitutis. Ambo fratres, ambo conservi, nulla spiritus carnisve discretio, atquin vere duo in carne una. Ubi caro una, unus est spiritus. Simul orant, simul volutantur, et simul jejunia transigunt, alterutro docentes, alterutro hortantes, alterutro sustinentes. In ecclesia Dei pariter utrique, pariter in convivio Dei, pariter in angustiis, in persecutionibus, in refrigeriis. Neuter alterum celat, neuter alterum vitat, neuter alteri gravis est. Sonant inter duos psalmi et hymni, et mutuo provocant quis melius Deo suo cantet. Talia Christus videns et audiens gaudet, his pacem suam mittit. Ubi duo, ibi et Ipse: ubi et Ipse, ibi et malus non est."—(*Ad Uxorem*, Lib. ii.) Still the early Christians lived under disadvantageous circumstances for seeing all the glory that was destined to be shed around holy matrimony. The marriage might have been contracted before the conversion of either party. One might remain to the last in heathenism. And, no more than in the case of family life, could admiration for marriage have been an habitual sentiment, brought into and kept in being as with us by the whole atmosphere, and all the customs, of surrounding society.

Accordingly, allowing for variations here and there, the sentiment of the early Church on the subject, seems to have been that marriage was a good thing, but celibacy a better,—so much better, that, after having resolved on it, it was sin to give way and descend to the former. So widely spread was this preference for celibacy, that the Nicene council was very nearly anticipating popery by imposing a single life on all the clergy, even such as were already married. It must be remembered too, that it was not celibacy merely in respect of its freedom from cares and distractions, as enabling a man to hold himself loose on society, and so fulfil a particular vocation in the Church with less impediment,—but as virginity, and in reference to physical considerations, that it was often so highly extolled. It was believed to be essentially higher and purer than matrimony: no one can read St. Augustine's strange book, "*De Bono Conjugali*," without feeling this; and surely no Englishman without thankfulness for being placed above a condition of society, in which some of the inquiries and speculations in the former could be deliberately entertained in one of the purest and most spiritual of minds, and then as deliberately written down and given to the world. Leaving the more offensively gross features of this book, let us look at the general rule it lays down,—a rule quite in keeping with the genius of the Church in the age in which it was written. It is as follows:—during the Old Testament dispensation, it was the duty of every man to marry, and help to people the world, so as to prepare a sufficient number for the Church; but now that we are under the New, it is the duty of every

one to keep single who possibly can, *i. e.* who has the gift of continency. Now, who will say that it would be well for us seriously to discuss with ourselves the question whether we possessed this gift, and marry or keep single accordingly? Who would tolerate the thought of it in the mind of a woman? Yet to the Fathers there was nothing shocking about it, and the question comes to this,—whether a delicacy in our days which we could not bear to see any one without, and a habit of looking at the married life without direct reference to physical considerations, be or be not an improvement in our characters.

Antiquity knew nothing of the modern passion of love, and christian antiquity did not supply the want. The gross uncleanness of the heathen could not be otherwise than gradually overcome, and till purity and the female character came to be habitually connected in men's minds,—till, not in occasional examples, but as the general rule, the healing, and harmonizing, and refining influence of woman came to be felt,—it was impossible that the passion of love, as it has prevailed in christendom, could have any sway. Not till generations had been successively moulded by the faith from their very childhood,—not till the Gospel was bound up with law and custom,—not till the effete and worn-out races of Southern Europe were swept away to make room for men, who even in darkness and in barbarism knew some higher feelings regarding the other sex, than had ever prevailed in Athens or in Rome,—not till all this had happened, were Christians made susceptible of the most pure and purifying of earthly influences, the surest of subordinate guides to generosity and virtue, and the most powerful ally which this lower world has ever furnished to the religion which exalts us to a higher. If this be so, if our spontaneous feelings towards woman be of an order so superior to those of the early Christians; it is manifest that the balance between celibacy and matrimony which obtained in their time, may well have undergone some material disturbance.

It may, however, be said, that granting all this, we yet place matrimony too high, and honour celibacy too little, not recognizing in it the honour God has placed upon it, nor looking with the eye of faith at its peculiar advantages for the service of God. Our Church, it may be urged, has forgotten to assign it its proper place and functions. Let us hear the admirable author of "*the Church of the Fathers,*" on this subject. The following words are from his interesting notice of Demetrius:—

"I know not any more distressing development of the spirit of ultra-Protestantism, than the determined, bitter, and scoffing spirit in which it has set itself against institutions which give dignity and independence to the position of women in society. As matters stand, marriage is almost the only shelter which a defenceless portion of the community has against the rude world;—a maiden life, that holy estate, is not only left in desolateness, but oppressed with heartless ridicule and insult,—whereas, foundations for single females under proper precautions, at once hold out protection to those who avail themselves of them, and give consideration to the single state itself, thus saving numbers from the temptation of throwing

themselves rashly away upon unworthy objects, transgressing their sense of propriety, and embittering their future life."—*Church of the Fathers*, p. 253.

Then, after some remarks upon the private and solitary profession of virginity which was often made in the early Church, and of which Demetrias, his present subject, was an instance; this instructive author thus proceeds:—

"At present the only apparent remains among us, at least in the apprehension of the many, of these isolated persons, exist in what are commonly called old maids and single gentlemen; and it sometimes is seriously objected to the primitive doctrine of celibacy, that 'bachelors are just the most selfish, unaccommodating, particular, and arbitrary persons in the community;' while 'ancient spinsters are the most disagreeable, cross, gossiping, and miserable of their sex.' Dreariness unmitigated, a shivering and hungry spirit, a soul preying on itself, a heart without an object, affections unemployed, life wasted, self-indulgence in prosperous circumstances, envy and malice in straitened; deadness of feeling in the male specimen, and impotence of feeling in the female; such are the only attributes with which the imagination of modern times can invest St. Ambrose, bishop and confessor; or St. Macrina, sister of the great Basil."—*Church of the Fathers*, p. 255.

Now, we are far from denying that there is much truth in these observations; neither do we mean to contest the point that our Church would be greatly the gainer for a more formal recognition of female ministrations than she makes at present, and, consequently, for assigning a definite position to certain women within her pale. Even here, however, when tempted to sigh after some portion of the provisions of the early Church, we ought to recollect how little she knew of many spheres of female usefulness with which we are familiar, and which, in speculations like the present, we are apt to forget, from our very familiarity with them. There was no such post for a woman then, as the modern country clergyman's wife, rich as it is in means of usefulness, and opportunities for showing love to God and man. Nay, there probably was very little answering to what the life of the English lady of every order who lives in the country very generally presents us with, and which, though difficult to dwell on in a comparison like the present, by reason of its indefinite character, is not the less truly a blessing to the land on that account.

It is, however, true, as Scripture teaches, that there are some of both sexes expressly called to a single life, capable of rendering God an homage and a service in that condition, which they could not in a married one, and whose marriage, therefore, would be to them a descent. In the early Church such persons announced their purpose of fulfilling their vocation, and spending their lives in a holy celibate, and became in consequence recognised as a distinct class in the Church. In our own branch of the catholic community, we have no longer the vow, nor the formal recognition; but are we altogether without the real essence of the thing itself? Do we not possess it, in those respects, in which it was truly valuable, though in an altered form? Do we not, every now and then, see persons on whom the stamp of a peculiar separation from the cares and interests of this world is impressed even

from youth,—persons, abounding in good-will and self-denying love to all around, but not apparently disposed to commit their whole earthly being to any one,—persons who “mind the things of the Lord” without distraction, and travel across their mortal journey with, as regards the earthly temperament and passions, a cold, but withal a calm, a steady, and a heavenly light? Have such persons not their place and their function in the Church, simply because it is not named, nor precisely defined? Nay, is it not higher and nobler and more spiritual (in some respects) that it should be so? Is it not more delicate, as regards either sex, but more especially the female, that this precious jewel should be secret, that its beauty should be “hid with Christ in God,” and only come out to mortal view occasionally and by glimpses? Is it not better, too, for the party himself, not to stand committed by an irrevocable vow, but to follow God’s guidance, to wait for the gathering indications of his purpose, to “go on from strength to strength?”

It is not true, that now-a-days “a maiden life—that holy estate—is not only left in desolateness, but oppressed with heartless ridicule and insult.” The mere worldling, indeed, will sneer at every thing which does not present him with the sight of that comfort which he worships; and this we may be sure he did in every age; of course, too, those who, with a great profession of religion, are yet ignorant “what manner of spirit they are of,” will sometimes echo his voice. But who, with a ray of something better within him, will refuse his meed of praise to the amiable, self-denying Christians all around us, whose holy celibate is no void, unpeopled by attachments and loves, but who grace daily life with their courtesies and charities, and make us feel as if breathing a heavenly air? It were morbid to take a few playful phrases about old bachelors and maids, called forth by subordinate circumstances, as real indications of the main current of our feelings. Let us hear another able writer’s counter-judgment upon existing sentiments on this very subject. Mr. Beaven, in his masterly reply to “Ancient Christianity,” thus appeals to what in this day we feel on the subject,—“I doubt, if most of us do not regard a young person of devotional habits, living not for herself, but for God and his Church, as more akin to heaven than to earth. And I doubt, if we should not regard such an one’s marriage as a weakness, and almost as a disappointment.”

What we have said on the subject of celibacy and matrimony comes to this. Without denying that, throughout all time, the former is designed to have its place and function in the Church,—a sufficient change has taken place in regard to the latter to warrant some change in our views and maxims on the subject. Marriage has become a more noble, pure, and purifying thing than it could have been in the primitive ages. The devil of heathen grossness and uncleanness has been in so far cast out from christian society, that we need not now the strong measures whereby he was cast out. We may fling far behind us and quite forget that impurity which was all around the early believers, and with which they were obliged to struggle.

Woman's position has been raised, and her being elevated, by the principles of the Church, and their long sway. Marriage, therefore, ought not to be spoken of as a mere allowance to the less ethereal natures among mankind. It has by gradual conquest, and in the lapse of ages, asserted its true position, and approached to its divine idea; while celibacy, with its accompanying spiritual advantages, is neither so wholly without place or without honour among us as some would have us to believe.

We have dwelt so long on this branch of our subject, that we have not left ourselves space for many others which have a claim to attention. We must content ourselves with merely naming them, and begging our readers, in some measure, to *think them out*. We mean, first, the re-production of independent national life; secondly, the existence of christian states, (for we cannot regard the empire, even after the conversion of Constantine, as answering to the true idea of a christian state;) and thirdly, the refining and purifying influence of christian art and christian literature,—helping, as it assuredly does, to bring the whole man into captivity to Christ, and make even the more subordinate parts of our being instrumental in promoting his glory.

There remain, however, two subjects on which we feel constrained to say a few words. The lack of ecclesiastical discipline in our Church does indeed present us with a broad and tangible disadvantage on her part as compared with the early,—a disadvantage, which, seeing that we every year deplore it before God, we have no wish to deny or explain away. At the same time, its extent is not so great as at first sight it seems. By a compensating process, analogous to those which we observe in the natural world, one of the ends of ecclesiastical discipline—the keeping the communion of the Church free from gross scandal—is gained by the general reluctance to receive the sacrament of the Lord's Supper. Few clergymen complain of being beset with applications for admission to communion; and accordingly comparatively few encompass the altar whom, in the exercise of strict discipline, we should feel justified in repelling from it. Where need is, the clergy can always, and we apprehend very frequently do, exercise the power of inflicting the minor excommunication, and are seldom in such cases exposed to the risk of having such excommunication nullified by ulterior proceedings.

The other subject, on which we propose to touch, is the necessary difference between a protestant, and any anterior church whatever. We do not mean to deny—for we glory in—our catholicity, and, by consequence, the unbroken continuity of the chain which connects us with the primitive Church and the Apostles; but we cannot conceal from ourselves that there is a great difference of temper and character, between our Church and the ancient; that there is a modern spirit in our Church sufficiently discriminated by the term Protestant. Now, here is the question—Is this diversity, this modern spirit among us, to be censured, or even to be deplored? It has been said, and the assertion is believed to come from one to whose words great

weight deservedly belongs, that, "generally speaking, the tone of the fourth century is so unlike that of the sixteenth on each and all of these topics, (fasting, celibacy, religious vows, voluntary retirement and contemplation, the memory of the saints, &c.) that it is absolutely impossible for the same mind to sympathize with both. You must choose between the two lines; they are not merely diverging, but contrary." We admit the dissimilarity between the tone and temper of the two epochs in question, but we deny the impossibility of sympathizing, in some measure, with both. Of course, no mind occupied with the subject will hold itself equi-distant from the two; one will gravitate a little towards the former, another towards the latter period. All this is as it should be; and accords with the good pleasure of Him, who has given many members to his Church, and to all not the same office, and, by consequence, not the same gifts, tempers, tastes, and tendencies. We say it is all as it should be, so long as on the one hand we idolize neither the earlier period nor the latter; nor on the other, shut our eyes to the power and glory of God, which in different ways were made manifest in both. The two differ indeed; but they differ as having had different parts to discharge, and a different vocation to fulfil. We have little mercy for that slight and shallow spirit which recognises true religion only when attired in the fashions of modern times; and which impels platform orators, and writers in self-styled religious newspapers, and the young ladies who listen to the one and read the other, to pity the ignorance and spiritual darkness of a Chrysostom, a Basil, or an Ambrose. But ought we not to show some severity towards that other spirit which ungratefully shuts its eyes to the signal display of God's power and goodness in the latter days, whereby our portion of the Church shook off corruption and the marks of decrepitude, and appeared in new youth and strength? For surely it was no slight display of the loving care of her Divine Head, and no trivial indication of the exceeding vitality He had breathed into her, that she should have cast off the formality which had encrusted her for ages,—that she should have awakened from the slumber of centuries,—that she should have overcome the long sway of benumbing habits, a work surely not easier for a community than an individual,—that she should have regained (what is always so hard) virtues which had well nigh departed,—that she should have emerged from the grave of earthliness and carnality she had dug for herself, and risen anew to a sense of the exceeding spirituality of God's law, and the length and breadth and height and depth of His righteousness in whom that law received its entire and eternal fulfilment.

If, then, a spirit awakened in the latter days be a spirit from God, there is nothing to repine at in its perpetuation. It is idle to ask the Church of England to be in all things like the Church of the Fathers; worse than idle to censure her for not being so. She *must* be protestant; *i. e.* she must *retain* that godly spirit of witnessing against gross ecclesiastical corruption which was called forth when

most needed,—which may have operated without the bounds of apostolical order, and therefore in irregular ways, but which it has been the peculiar privilege of the Anglican Church and her daughters to cherish and retain within the limits and in subordination to the rules of the yet greater apostolic and catholic system she has preserved. For the case stands thus. The early Christians received the divine constitution—the new creation—the Church. Their part was to develop it, and allow it to “break forth on the right hand and on the left.” In doing it, they unconsciously sowed poisonous and deadly seed. We, on our parts, have seen that man’s perversity can not only convert the outward world, the visible heavens and earth, but, alas! even the spiritual, God’s new creation, into an instrument of apostasy from Him.* Having seen this, can we forget what we have thus learned? Must we not carry about with us, of necessity, a severe caution,—a watching over both individual and social impulses,—a timidity in ritual development,—a jealousy over all that may be supposed to rest with the creature,—a dissatisfaction with all that does not mount up directly to the Creator, which those who have not learnt our stern lesson could not by any possibility have felt? Be it that in all this we lose (to turn to an obvious analogy) a few charms of childhood, or of fresh and fearless youth. Are we, therefore, (if the feelings we have been specifying be those which really animate us,) less acceptable to our heavenly Father? Let us not childishly quarrel with His will, in imposing on us different duties by placing us in a different position from what our fancies would have led us to select ourselves. Let us repose on the assurance, that He is with His Church always, and that He may be carrying on His great purpose, and manifesting His glory, in other ways than seem likely to us.

Our readers are now in possession of one or two hints, for which we have found the materials in no very difficult inquiries or obscure and doubtful facts. We have taken certain broad and obvious points of distinction between ourselves and the early Church, and we have thrown out certain suggestions concerning them, which we desire to be taken for what they profess to be, *i. e.* *suggestions*. Let our readers think the matter over for themselves. Let them not turn

* It surely is seeing but half of the question to look merely at the formal points of difference between ourselves and Rome, which, of course, confines us to formal statements on either side. Doubtless, in professed vindications of our peculiar position, we must do this; but in taking a practical view of our calling, we are not to confine ourselves merely to our position;—we are to look at religious phenomena of every sort,—to examine spirits and tempers, as well as logical propositions and decrees of councils; and, if we do this, we shall, as it seems to us, see more in popery than certain false statements, and certain unscriptural terms of communion imposed at certain precise periods. We shall see a vicious, carnal, and idolatrous temper; and the fact, that this temper is nearly quite as manifest (perhaps more) in all the oriental churches, which do not formally enter into our controversy with Romanism, will lead us to see in the whole matter a peculiar and very vast display of man’s disposition to apostasy, taking the Church, as of old the visible creation, for its instrument. This experience must surely, of necessity, and with great propriety, give a new character to any branch of the Church which has been made alive to it.

away from what we have said in all particulars, because we may have advanced some one or two opinions in which they are not disposed to coincide. They cannot fancy that we wish to discourage the study of the Fathers. If the translations from them now in progress be calculated to give an impulse to such study,—if, instead of satisfying young men *without*, they be found to send them *to*, the originals,—then we wish them all success. There is one result, however, which we deprecate—our youth being led to remain ignorant of, and in their ignorance to slight, the great protestant divines of their Church,—the Hookers, the Bulls, the Barrows, the Leightons, the Waterlands, and the Horsleys,—who adorn our modern theological literature. Such a result would be too closely connected with a slighting of the Church of England, and over occupation with the patristic, not to partake of its evil. Let us remember that the true road to catholicism, for us, is loyalty to the Church as she has immediately come to us; and, by consequence, the true road to our understanding our catholic position, is, in the first instance, to be well conversant with those great men who have vindicated and established our protestant one.*

1. *The Phenomena and Order of the Solar System*:—

2. *Views of the Architecture of the Heavens*. By J. P. NICHOL, L.L.D. F.R.S.E. Professor of Practical Astronomy in the University of Glasgow. 2 vols. small 8vo. Edinburgh: Tait. London: Simpkin and Marshall. 1838.

Practical Astronomy for the Unlearned. By the Rev. GEORGE JEANS, M.A. Pembroke College, Oxford. Small 8vo. London: Capes and Co. 1841.

THE title we have prefixed to the present article will sufficiently serve to show its general nature and design. It will be our object to put our readers into possession of a general acquaintance with the results of the recent discoveries which have been made in astronomical science, and more especially in that branch of it which relates to sidereal phenomena. In prosecuting this design, we shall freely avail ourselves of the assistance furnished by the works whose titles stand at the head of the present paper. They are both recent and popular; and, while they can lay no claims to originality, they have brought together, in a convenient compass, a variety of useful and interesting information. No one of them, however, nor indeed the three together, can be regarded as furnishing anything like a complete synopsis of the subject of which they treat. The first of them, namely, *The Phenomena and Order of the Solar System*, is a very

* We have to thank those who are most drawing our attention to the Fathers, for also doing what in them lies to prevent the evil we have deprecated. Let our young men make good use of "The Library of Anglo-Catholic Theology," and then betake themselves to the originals, as well as the translations, in the "Library of the Fathers," and so as they be humble and earnest, there is no fear of them.

unsatisfactory work. The sketch of the history of astronomy with which it opens, is vague and meagre in the extreme. The *Views of the Architecture of the Heavens* is a work of a different and higher order, and may be read with advantage, as supplementary to such a work as Sir John Herschell's admirable *Treatise on Astronomy* in the Cabinet Cyclopædia. We must, however, protest against the inflated style in which both the works of Professor Nichol are written. We cannot say of Dr. Nichol as he has said of Dr. Wilson, (*Architecture of the Heavens*, p. 178,) "He writes with the simplicity of genius." The reverse of this would be the truer judgment. But we have no pleasure in dwelling on blemishes and defects, and we pass on. Mr. Jean's work is written in a pleasant, gossiping style, and is calculated to afford much valuable assistance to any "unlearned" and unpractised amateur observers of the starry heavens.

These display many of their treasures to the unassisted eye;—such as the lenticular nebulae which surround the sun about the time of the equinoxes; the eclipses of the sun and moon; the rising and setting of the constellations; the various colours of many of the fixed stars; the Milky Way, consisting, as Sir William Herschell first discovered, of "stars scattered by millions, like golden dust, on the black ground of the general heavens." But it is to the TELESCOPE that we owe our richest knowledge of celestial objects.

"Even with an instrument of very moderate size and value," says Mr. Jeans, (*Practical Astronomy*, pp. 13, 14,) "the heavens, and many of its individual constituent orbs, will present altogether a new appearance to one who has previously viewed them only with the naked eye. Mercury at rare intervals, and Venus almost all the year round, exhibiting in succession all the phases of the Moon. Mars, with his ruddy colours, his broad zig-zag markings, his polar snows, and his contraction into a gibbous form, like the Moon a few days before the full. Jupiter, with his flattened poles, his belts, his shadows, and his four moons. Saturn, with his ring, his belts, and his satellites. The Moon, with her marsh-like plains, her conical mountains in the middle of circular, shallow, cup-shaped valleys, and the shadows of the mountains projected on the plains as distinctly and accurately as any on the earth's surface; long ridges of light (on the mountain chains) advancing far beyond the boundary line of the Sun's rays, on the general surface; and the illuminated peaks of isolated mountains, rising up, like islands of gold, from the darkness beneath. The Sun, its spots, and their umbræ, and its crests of fiery waves. The beautiful Pleiades, now resolved into more than half a hundred distinguishable stars. The luminous spot a little below the left, or eastern end, of the belt of Orion, on the sword-blade, around the star θ , expanded into an irregular curtain of nebulous light. The bright stars Castor, Mizar, Cor Caroli, β Scorpii, γ Leonis, γ Arietis, and others, divided each into *two* of nearly equal size; others, again, as γ Andromedæ, η Cassiopeiæ, ϵ Cancri, ϵ Trianguli, and others, into *two* individuals, vastly unequal in size, and yet more curiously diverse in colour: the first-named pair being crimson and bluish green; the second, white and purple; the third and fourth, yellow and blue: the larger star in such combinations being invariably of the most vivid colour, and commonly having the same relation to the one end of the prismatic speculum that the companion star has to the other. Some of the brighter nebulae,—that, for instance, in the sword-handle of Perseus, rather more than half way between

α Persei and δ Cassiopeiæ,—resolved into such a countless multitude of distinct stars, as will give no bad idea of what Sir William Herschell saw when, with his twenty-feet reflector of eighteen inches aperture, he was enabled to resolve the Milky Way; the field of the telescope appearing literally as if thickly and irregularly sprinkled over with burnished and glowing gold dust."

Supposing the young "practical" astronomer to have provided himself with a telescope, a set of celestial maps, and a planisphere, under the guidance of the instructions which he will find given with much clearness, and a somewhat amusing simplicity, in Mr. Jeans's useful manual "for the unlearned," he must proceed to make himself acquainted with the principal points in the heavens.

"His earliest efforts should be to find out the leading features of the heavens, every one of which will afterwards become an useful auxiliary, as a mark whereby to prosecute his researches on every side. He may begin, therefore, with the single conspicuous stars which strike his eye, the first magnitudes, and a few of the brighter and more detached of the second; not so much by looking in the maps first for the objects he is to search for, as by reversing the process, and examining, by the planisphere and maps, what any object is that strikes his eye out of doors. From the detached and principal stars, he may proceed to the more remarkable asterisms—in the winter half of the year, the Pleiades, the Dolphin, the Swan, the Twins; then Orion, the Lion, &c.; later in the spring, the Northern Crown, Hercules, the Virgin; and above all, and all the year round, the seven bright stars of the Great Bear, which form an asterism commonly called Charles's Wain. This is, perhaps, the most conspicuous object in the heavens, hardly excepting the splendours of Orion, and, for a mark of reference to the learner, probably more useful than any other; the magnitude and symmetrical form of its leading stars, the fact that it is always above the horizon to England, and the sure and unerring guide it furnishes to distinguish the Pole-star, combine to give it the first place."—*Practical Astronomy*, P. 139.

Mr. Jeans here inserts a passage taken from an astronomical work of the sixteenth century, assigning a reason why the tails of the Great and Little Bears are so long. As it may amuse our younger readers, we give it in a note.* Two other remarkable stars, easily found by means of Ursa Major, are Arcturus and Cor Caroli; the latter a fine double star of the second magnitude. Near Cor Caroli is the cluster Coma Berenices.

"Cassiopeia, or her Chair, is also readily recognised on the opposite side of the pole to the Great Bear, and at about the same distance from it Two of its stars are double; the smaller one, of the fourth magnitude, being one of the most beautiful objects of its class, when seen through a large telescope. When rising in the east, moreover, which it does at a convenient time, soon after the harvest, this constellation becomes a useful guide to other stars. Cygnus, a fine constellation, with five principal stars, spread out into a figure bearing a considerable resemblance to a flying swan, is a little to the south-west of the Chair. Near the Swan is the brilliant α Lyræ,

* "Scholar.—I marvel why, seeing she (Ursa Major) hath the forme of a beare, her taile should be so long.

"Master.—Imagine that Jupiter, fessing to come too nigh unto her teeth, layde holde on her taile, and thereby drew her up into the heaven; so that shee of herself being very weightie, and the distance from the earth to the heavens very great, there was great likelihood that her taile must stretch. Other reason know I none."

or principal star of the Harp, the brightest of the northern hemisphere, and inferior in brilliance only to Sirius. Nearly south of it (a little to the east), and at some distance, is the conspicuous α Aquilæ, the chief star of the Eagle; and, in the midst of that singular and beautiful belt (our own nebula), the Milky Way. This Milky Way, too, on moonless nights, will help much to the localities of the heavens.

"But to return to the neighbourhood of Cassiopeia. In the autumn, soon after sun-set, to the left of it, and a little lower down, when it has just risen in the north-east, a first-magnitude star will be seen to rise, which is Capella, the principal star of Auriga. To the right of this star will be seen two of the second magnitude, one above another, α and β of Perseus, the lower being a variable star (also called Algol), which changes from the second to the fourth magnitude. These, with γ Andromedæ, farther on the right, form a triangle. γ Andromedæ is a fine double star, the companion of which is bluish green, and sometimes a vivid green: . . . The Dolphin, near the Eagle (in the autumn and winter), and the Northern Crown, near Hercules (in the spring), are elegant and conspicuous asterisms, resembling the objects from which they are named.

"The zodiacal constellations should also be learned early. Owing to a part of the same cause as that which produces the harvest moon, Aries and Taurus rise soon after dusk all through the autumn and first half of winter. Aries is not very conspicuous, but in a starry night its two horns catch the eye, being very like the Twins, but fainter. Close to the southern one is a fourth magnitude, γ Arietis, a beautiful double star, the individuals of which are exactly equal. Between these two stars in the Ram and γ Andromedæ, is the asterism called the Triangle, one star of which is a beautiful object. Taurus is easily known by the beautiful cluster called the Pleiades, and by the ruddy star of the first magnitude below it, Aldebaran, or Bull's-eye, and by the angle of five stars, of which Aldebaran is one foot, like the Roman letter γ . If the lines which form this angle be prolonged, they would include β Tauri, the second star in the Bull, and of the second magnitude. Next to the Bull, still progressing northwards as well as eastwards, are the Twins, containing a very conspicuous pair of stars, from which the constellation takes its name; the northerly and smaller one of which, Castor, is perhaps the most celebrated of all the double stars. . . .

"We may now return to the zodiacal constellations, noticing, at the same time, some of the conspicuous ones near them, which may be distinguished by their means. Thus the Ram lies immediately between Andromeda on the north, and the Whale on the south, with both of which the student should be familiar; and they are so large that the three will reach nearly from his horizon to his zenith. The Bull does not afford us much assistance in this way. North from the Pleiades in it is Perseus; and north from the right horn, or the bright star β Tauri, is Auriga, with Capella, of the first magnitude. When the Twins have ascended tolerably high, the splendours of our northern latitudes begin to come into view. Procyon (or the fore-runner of the Dog-star) is up, and Sirius will not be far behind; between them is the faint and, in such company, indistinguishable constellation, Monoceros, having in it a beautiful triple star; the gorgeous Orion, with two of the first magnitude,—first magnitudes are then common things,—is slowly ascending out of the south-east, conspicuous for its singular belt of three stars. Those three stars are useful for other purposes; for instance, the northernmost of them is the equinoctial; and the distance between the two extremes is just five degrees; and the student ought to familiarize himself with distances, as it will prove a considerable help to him to accustom his eye to judge roughly with tolerable accuracy. So the distance between the Pointers is about six degrees; and from the nearest Pointer to the Pole-star, about twenty-eight.

"After the Twins, a vacant space, apparently, follows, remarkable from its very dearth of stars. In a clear night, however, when there is no moon, a small star in the middle of the waste becomes very discernible, though it is only of the fifth magnitude, because there are no others near it to put it out of countenance; this is ϵ Cancræ, a fine double and coloured star, in every respect closely resembling ϵ Trianguli: near it is also the nebulous spot called Præsepe, or the Bee-hive. The next zodiacal constellation is a very brilliant one, the Lion, having many large stars in it: Regulus, the chief, is of the first magnitude, and on the ecliptic; that of the second magnitude above it is γ Leonis, a fine double star. Next to Leo is Virgo, through which the equinoctial passes, and Spica, its principal star, is 10° below it. When that is in the south, Coma Berenices will be nearly overhead: and a little to the south and west of Spica will be the two pretty little conspicuous asterisms, Corvus and Crater. Libra follows, but is getting low down towards the horizon, and is by no means remarkable in itself, except for its pretty little pair of stars α' and α'' Libræ. But when it is visible, the beautiful Northern Crown must be in full sight, lying about half-way between it and the North Pole; the brilliant Hercules and Ophiucus too are full in view, and the Harp and Eagle are climbing high again. Next follows an exceedingly beautiful but small constellation, the Scorpion, having one of the first magnitude and three of the second, disposed in such a figure as to remind me, when a boy, of a very fantastic drawing in Bewick's British Birds, of an adventurer in a car in the act of being drawn up to the moon by a flock of geese. The upper one of the second magnitude is β Scorpii, a fine double star, but rather close. Next to the Scorpion is Sagittarius, the lowest of all, with some bright stars in it, but which, having no definite figure, are not easily remembered. The best mark for them is to draw a line from α Lyræ, or from α Aquilæ, when about south, quite down to the horizon, and the stars around the termination of the lines will be in Sagittarius. Capricornus succeeds, two stars of which, or rather four, by two and two, are conspicuous, though small, being near together. Aquarius has the disadvantage of coming on the meridian in the evening during the summer, and therefore, as it continues above the horizon but for a short time, is not much seen; but there is a star of the first magnitude in it, belonging to the Southern Fish, which may be seen a little above the horizon in the evenings in September and October, called Fomalhaut. Above Aquarius is Pegasus, a constellation of some note: following it, that is, on the eastern side, is the last of the zodiacal constellations, the Fishes, in which is the important first point of Aries, underneath Pegasus and Andromeda, an asterism 'of no mark or likelihood' in such a situation, its largest stars being of only the fourth magnitude, and then comes Aries again." — *Practical Astronomy*, Pp. 139—152.

After this long extract, we must hasten to close our notice of the treatise of Mr. Jeans. To those who are desirous of observing the heavens for themselves, but who have only a "moderate" instrument at their command, the fifth chapter of *Practical Astronomy*, the most interesting in the book, will be useful. In this chapter Mr. Jeans has undertaken—

"the task of describing some of the beautiful appearances presented by several of the heavenly bodies in our own system and beyond it, which may be seen through small telescopes; all of which have been observed with one of $3\frac{1}{2}$ feet in length, and $3\frac{1}{4}$ inches in aperture, and most of them with much smaller instruments." — *Practical Astronomy*, p. 161.

Although we cannot approve of the somewhat violent transitions from scientific dissertation to religious reflection in which Mr. Jeans

indulges,—inasmuch as we firmly hold that to study faithfully the phenomena and laws of the material world, even under aspects exclusively scientific, is *itself* (as being a converse with eternal truth and the works of Him that maketh all), a worship of God in the firmament of His power,—we warmly commend our author's *intention*, and have much pleasure in giving, as our last extract, a portion of the concluding paragraph of the chapter above mentioned, and where the transition from science to religion is easy and appropriate.

"Throughout this volume I have been careful to admit no theories but what in my sober judgment I consider to be legitimate generalizations as facts accumulate and science advances. For my own part, I am content to suppose it probable that these countless worlds beyond worlds, farther than the widest stretch of my imagination can conceive (for truth is always stranger than fiction), are peopled with intelligent worshippers of Him who tends and cares for them all. The poor savage deems the habitable universe circumscribed within the narrow boundaries of his own geographical knowledge, and laughs at the fabulous existence of other countries beyond his own and across the seas;—and we smile at the simplicity of his conceptions. Neither then ought we to imitate him by resolutely concluding this our planet to be the solitary abode of life; it accords not with the profusion of it we see before us in the world we are conversant with, to the lowest depth of its sea that man has fathomed, and in the minutest atom of its substance the microscope has disclosed to him. The air, the earth, and the waters, teem with life, and the rigid exclusion of waste is powerfully exhibited, even now that the fall of man, to whom it was given in subjection, has laid the planet in desolation. I cannot, therefore, suppose this one little speck out of the vast whole gifted with the abode of animation and intelligence, and all the magnificent rest one vast and lifeless vacancy, beauteous at a distance, a hideous void when viewed more nearly. Nor am I afraid of being lost in my littleness under such a supposition. I must first deny the evidence of my senses as well as of my faith. I know that the Almighty cares for me. I experience it every day of my life, and all day long. I feel that in his patient forgiveness of my daily provocations He continues still to feed my body and soul with things convenient for both, and is present with me by His Spirit to teach and to guide me into all truth and all righteousness. And He who formed the little viewless insect in the drop that stagnates on a flower with as much elaborate workmanship as He has bestowed on the fearful and wondrous mechanism of man, will not forget any of the works of His hands. It is impossible that He should; and for my own part I love to take refuge in the manifold proofs of His GREATNESS, rather than in the reverse, to encourage myself that He will not."—*Practical Astronomy*, pp. 243, 244.

We shall now endeavour to carry our readers forward into those higher regions of astronomical discovery which have been laid open by the bold and successful investigations of modern astronomers; more especially of the two Herschells, and Professor Struve of Dorpat. We shall assume their acquaintance with the general facts and laws of the science, as brought down to the "inductive epoch" (as Mr. Whewell designates it) of Newton, and the "period of verification," extending thence to the days of Herschell; with whose discoveries the "prelude" to another epoch has commenced. We shall pass from that (now) older astronomy, the astronomy of our school-boy days, which was mainly occupied in investigating the phenomena

and laws of our own solar system, to that vast and profound astronomy, which, returning to the original import of its descriptive name, ranges through the countless worlds, and systems, and firmaments, which compose the STELLAR UNIVERSE.

One of the most important steps in the earlier astronomy was that which dislodged the earth from her imaginary foundations and her fancied position of rest, and launched her into the wide expanse of the solar heavens, and caused her to describe her annual and diurnal revolutions. From the first dawn of astronomy in the East and among the Greeks, until the time of Copernicus, the earth, as we all know, was regarded as the immovable centre of a system of which the sun, moon, planets, and stars, were the constituent bodies. The speculations of Thales and Pythagoras were, probably, the only exceptions; and these were dim, feeble, and totally forgotten, until revived by the Polish astronomer whose name marks one of the most pregnant epochs in science. We are accustomed to heap infinite contempt upon those who held the geocentric theories of the universe; yet what, upon a *prima facie* view of the case, was more natural than to place "the great globe itself" in the quiescent centre of the restless heavens? What apparently could be more different than the EARTH, a body of seemingly unmeasurable extent, and the STARS, which appear but as points, dotting the concave surface of the sky? These, again, are pre-eminent for their brilliance and beauty, while the earth is dark and opaque, and though clothed with beauties, yet those beauties are of an essentially different class. In the earth we perceive no motion; whereas in the stars, as we behold them during the successive hours of a live-long night, or at different seasons of the rolling year, we observe a continual change of place. We must not then be surprised, even while we reject their error, that the ancients, with one or two bare exceptions, altogether failed to recognise any community of nature between the stars and the earth they trod upon; but placed the heavenly bodies and their various movements beyond the pale of terrestrial analogies. The first step to a sound acquaintance with the heavens, and the consequent construction of a science of astronomy, was to break down this wall of partition, and to admit the idea, strange and startling as at first it seemed to be, that the earth itself is, after all, nothing more than a star.

This we say was the first step to a correct theory of the heavens. The researches of Copernicus, Kepler, and Galileo, were directed principally to establishing the heliocentric theory of our system, and of bringing *formal* astronomy to that advanced stage in which Newton found it, and raised upon it his simple, comprehensive, *physical* theory of the universe.

Now as the establishment of the truth, that *the earth is a star*,—a lucid body in rapid daily and yearly motion, and presenting the same general aspect to distant celestial bodies as they present to us, was the primary point in the astronomy of Copernicus and Newton;

so the first grand step to understanding and entering into the discoveries of more modern days, is to fix in our minds, and clearly to realize, the truth, that *the sun is a star*.

Until the commencement of the present century, sidereal astronomy could scarcely be said to exist. The orbit of Uranus was, practically, the limit of systematic and exact inquiry. A few vague conjectures followed the comets into the unknown regions of unfathomed space; or such exacter knowledge only as had been amassed by studying them in their perihelion passage: while as to the farther stars, the astronomer, with the man of unscientific eye and mind, was content to admire the grandeur of their aspect, and confess the mystery of their configurations.

"It seems to have early occurred to Sir William Herschell, that the notions—still prevalent—concerning the relation of our firmament,* or whole heavens, to the universe, or rather to infinite space, rests on no better foundation than many long-discarded conceptions which found easy acceptance in less advanced epochs of astronomy. The usual inference from the aspects of the sky is, that *our* skies are infinite, or that stars, as we see them, stretch through all space; which, critically examined, appears only a repetition of the old fallacy, that what is great to us, must be great absolutely and to all beings,—that a system must be infinite, occupying and constituting creation, merely because *we* cannot descry its boundaries, or reckon up its magnitudes by the dimensions of our narrow abode. The firmament, with its countless and glorious orbs, is doubtless vast,—perhaps inconceivably so; but, calmly placing the utmost sphere within our possible sight, beside the idea of what is really infinite,—or comparing the vision of man with the reach of an Almighty eye,—it flashes instantly upon us that we neither have nor can have positive ground for the assertion that our stars are diffused through all existence. Herschell proceeded to refute systematically this common delusion, and to unfold the true scheme of the universe.

"The subject is very unusual, and exceedingly apt to bewilder and overwhelm; so that we shall most safely enter it by aid of illustration: and one occurs to me which exhibits with some precision the progress of our discoverer's thoughts. Call up to your mind an Indian of that old America, when civilization had not yet disturbed the sombre twilight of its forests; suppose him of a tribe whose wanderings had been confined far within the interior of a range of primeval pines,—how natural for his untutored thought to conceive the wood of his nativity infinite, or, that space is all occupied with trees! His eye had never lighted upon one external object,—the forms of his infancy were the forms to which his manhood had been alone accustomed; trees had always environed him, and hemmed in his prospect; so that, on being informed by an instructed traveller, of the existence of free and wide savannahs, he must have seemed to hear of something unintelligible and against nature, and have gazed with that very incredulity which fills our minds at the idea of the great firmament being limited like a forest—of *our* infinite being comprehended within form. But lo! in his stray wanderings, the Indian arrives at a mountain, which rears its summit above the gigantic pines. He attempts it, overcomes its precipices, and

* "Once for all, and to prevent ambiguity, let me state, that in speaking of our *firmament*, I mean, not the solar system, but that entire mass of stars, of which, what we see in a clear night is the nearest portion. The proper name for this mass is, *our cluster*."



descries—a new world! The forest of his dwelling is mighty, and stretches far; but America is mightier, and numbers of forests equal to his, luxuriate upon its plains. Seldom indeed is this mountain found. Men wander through centuries, in ancient ignorance, without reaching an elevation capable of showing them beyond it; but in a propitious hour, and after long preparation, genius and industry descry it, and straightway the scales fall from our sight. It was the TELESCOPE which in this case pierced the skies, and revealed the contents of outer regions hitherto unseen by man. And most splendid that perspective! Divided from our firmament and each other by measureless intervals, numerous FIRMAMENTS, glorious as ours, float through immensity, doubtless forming one stupendous system, bound together by fine relationships. These remarkable masses are located so deep in space, that to inferior telescopes they seem like faint streaks or spots of milky light upon the blue of the sky; but the instruments which had just been summoned into being, resolve their mystery, and disclose their myriads of stars.”—*Architecture of the Heavens*, pp. 6—9.

When we contrast this astronomy of our own days, thus engaged in sounding the depths of space, telling the number of vast and immeasurably distant firmaments, attempting to determine their magnitude, and to investigate the laws which group them into clusters of various form, with the astronomy of but a recent day, hemmed in by the narrow limits, as we now account them, of our own little system, we are led to feel something of the profound meaning of the memorable declaration of Newton:—“I am but as a child standing upon the shore of the vast undiscovered ocean, and playing with a little pebble which the waters have washed to my feet!”

We find, then, that there exist vast clusters of stars wholly distinct from that to which our sun, with his attendant orbs, belongs. The number of these clusters is very great. There are nearly two thousand in the northern hemisphere alone. The appearances of these clusters, as seen through the telescope, are very various. In many of them it is not difficult to distinguish individual stars. Those which are more remote present an appearance that has not unaptly been compared to that of a handful of golden sand, strewn upon the surface of the sky; or, as it were, of *star-dust*, sprinkling “the floor of heaven.” Still more remote exist, which the telescope has hitherto failed to resolve; these exhibit only a streak of milky light, like the unresolved portions of our own zone. In this state they are properly termed *nebulae*. The nebulae, commonly so called, have been distinguished by Sir William Herschell into six separate classes. The first class consists of “clusters;” in which the individual stars may be clearly distinguished. These clusters are either globular or irregular; the globular being regarded as the normal form. The constellation Hercules belongs to this class, and may be regarded as one of its most magnificent types.

“Notwithstanding the partial irregularity of its outline, it seems almost a spherical mass, in which, with a degree of greater compression probably towards the centre, the stars are pretty equally and regularly diffused, so that to the inhabitants of worlds near its central regions, its sky would

spangle uniformly all around, and present no phenomenon like the Milky Way in ours."—*Architecture of the Heavens*, p. 43.

The irregular clusters are, generally speaking, not so rich in stars as those of the spherical form; and exhibit less condensation towards their centres. Some of them present the appearance of ovals; a few are fan-shaped. In the constellation Lyra there occurs a fine example of the annular form; so that a spectator placed within and contemplating what would be his universe, would be engirdled with a zone of the most dazzling brightness. In some of the clusters the stars are nearly all of equal size, in others extremely different. It is not uncommon to find a very red star much brighter than the rest, occupying a conspicuous situation among the other stars which compose its cluster or group. But of all the irregular clusters, that in which our sun is placed, is, to us, the most interesting. Its form is peculiar and striking. And, first, it is *elongated*. Let the reader suppose himself the inhabitant of a world lying in the midst of an oblong stratum of stars, like, we may rudely say, the letter I, in a recumbent position, thus, . Then it is evident that on looking in the direction of the *breadth* of this bed of stars, he might see through the cluster; so that the regions in that quarter would present a comparatively dark ground, studded with stars easily distinguishable. But on looking in the direction of the *length* of the stratum, he would be unable to distinguish individual stars. He would see only a shining cloud, formed by their aggregation: he would behold, we may say, a general *starriness*. In the next place; the Milky Way is not a regular belt; but, through one-third of its entire course, divides into two branches, which eventually re-unite and form a single stream, leaving between them a comparatively dark space of large extent. Instead, therefore, of our former figure, we would rather liken the configuration of the stars which compose our firmament to that of the letter Y, in a recumbent position, thus, . Such, accordingly, is the view of the construction of the starry firmament, unfolded by Sir William Herschell, whose powerful telescopes have completely analyzed this wonderful zone.

The foregoing figures represent our firmament in *section*. The following "rude and general" illustration, given by Dr. Nichol, may serve to convey some idea of its *solid* form.

"You know a common grindstone. Suppose, first, that the rim is split in the middle, along the line of the rim, and through about one-third of its circumference; which split, however, does not reach so far down as the centre of the grindstone: also let the divided parts be somewhat separated towards the middle of the division, and re-enter after a temporary separation. Suppose, secondly, that the sandstone is considerably more porous than stone is,—then let its minute atoms represent stars, the pores being the interstellar spaces; and observe what an inhabitant of a sun or world near the centre of a cluster of such configuration would perceive in his heavens. They would be precisely similar to our own celestial vault. Towards their sides the view would be comparatively unadorned—dark space looming from beyond the visible stars; while, in the direction of the

circumference, a countless mass of small remote stars would, although separately unseen, illumine our sky, forming a splendid zone, divided like our Milky Way through part of its shadowy course."—*Architecture of the Heavens*, pp. 16, 17.

The stars which compose the Milky Way are not distributed equally. Dr. Nichol observes—

"I find among Sir William Herschell's journals, notices of various kinds, indicating *breaks* in the regular progression of the stars—absolute vacuities—chiefly appearing to *detach* the Milky Way from the interior mass, and to present it more as a RING OF STARS, really separated from the rest of the stratum, but environing it. Sir John Herschell decidedly inclines to this opinion; and he thinks, moreover, that we are not placed in the centre of the included stratum, but in an eccentric position, *i. e.* nearer one-half of the ring than its opposite half—thus accounting for the vastly superior brilliancy of this magnificent girdle in southern latitudes.

"The following are Sir John's words:—'The general aspect of the southern circumpolar region, including in that expression 60° or 70° of S. P. D., is in a high degree rich and magnificent, owing to the superior brilliancy and larger development of the Milky Way: which, from the constellation Orion to that of Antinous, is in a blaze of light, strangely interrupted, however, with vacant and almost starless patches, especially in Scorpio, near a Centauri and the Cross; while to the north it fades away pale and dim, and is in comparison hardly traceable. I think it is impossible to view this splendid zone, with the astonishingly rich and evenly-distributed fringe of stars of the third and fourth magnitudes, which form a broad skirt to its southern border, like a vast curtain—without an impression, amounting to a conviction, that the Milky Way is not a mere stratum, but an annulus; or, at least, that our system is placed within one of the poorer and almost vacant parts of its general mass, and that eccentrically, so as to be much nearer to the parts about the cross, than to that diametrically opposed to it.'"—*Architecture of the Heavens*, pp. 21, 22.

The other classes are, Resolvable nebulae; Nebulae, properly so called, which present no appearance whatever of stars; Planetary nebulae; Stellar nebulae; and Nebular stars. Our readers will find a brief account of them in one of the concluding chapters of Sir John Herschell's *Treatise on Astronomy*. To this distinguished philosopher, astronomy, in common with almost every other physical science, is largely indebted. He worthily wears his father's mantle.

"Our knowledge on this engrossing subject, hitherto almost limited to the northern hemisphere, has recently received a grand extension, in the fruits of one of the most interesting scientific expeditions which could adorn any age. Prompted by zeal for that science, of which he has long been a distinguished ornament, and also, perhaps, by a pious desire to complete what his illustrious father began, Sir John Herschell, in the year 1833, quitted England for the Cape of Good Hope,—already famous as the seat of the observatory of La Caille,—and swept with his large telescope all the southern skies. After devoting five years to this vast and noble work, our astronomer has returned; and he exposed the chief results of his labours before the British Association at the Newcastle meeting. As was to be expected, the contents of these heavens are, *in kind*, wholly similar to our own. Clusters of all descriptions are found there, and of every degree of condensation and brightness,—chiefly round, or approximating to that normal globular form, but often also of other shapes. Among others, we have annuli, or rings; a circumstance indicating that the Law of Nature,

through which forms so majestic, and yet apparently so capricious, are evolved, is not of anomalous or unfrequent operation: and again, impressively revealing how little that is which we know, compared with what is still claimed for the sacred realm of the UNSEEN—the object, to us, of mute and reverential amazement. But if the southern hemisphere, in regard of the nature of the clusters it contains, presents no contrast to that with which we have been so long familiar, it is in one spot signally distinguished by the close aggregation of great numbers of such firmaments—presenting there, probably the most remarkable phenomenon in the whole heavens. Quite apart from the Milky Way, lie two bright specks noticed long by southern navigators, and named, in honour of an adventurous seaman, Magellan's Clouds. These, often celebrated by fame, and known otherwise by imperfect sketches, have now been thoroughly analyzed. Instead of simple milky spots, or permanent light flocculi of cloud, as they appear to the spectator, they shone through Herschell's telescopes as objects of inconceivable splendour. That most remarkable one, the Nubecula Major, is a congeries of clusters of stars,—clusters, says Sir John, of irregular form, globular clusters and nebulae of various magnitudes and degrees of condensation, among which is interspersed a large portion of irresolvable nebular matter, which may be, and probably is, star-dust, but which the power of the twenty-feet telescope shows only as a general illumination of the field of view, forming a bright ground, on which the other objects are scattered. Thus also, in a less striking degree indeed, is the Nubecula Minor: so that in these mysterious spots, there seems an instance of a system of firmaments, comparatively isolated or confined within a small space, and hanging before our view as a singular illustration of that grander system to which we and they also belong; just as Jupiter and his encircling moons represent the character of the whole planetary scheme!"—*Architecture of the Heavens*, pp. 46—49.

It is altogether a vain thing to forbid man to indulge in speculations respecting final causes. Lord Bacon has condemned such speculations as barren and unfruitful. He compares final causes to vestal virgins. "Like them," he says, "they are dedicated to God, and are barren." "If Bacon," replies Mr. Whewell, with exquisite beauty of illustration and deep philosophic truth, in his excellent *Treatise on Astronomy and General Physics*,—"if Bacon had had occasion to develop his simile, full of latent meaning as his similes so often are, he would probably have said, that to these FINAL CAUSES barrenness was no reproach, seeing they ought to be, not the mother, but the daughters, of our natural sciences; and that they were barren, not by imperfection of nature, but in order that they might be kept pure and undefiled, and so fit ministers in the temple of God." While it is in the physiological sciences, or, more generally, the sciences of organization, that the doctrine of final causes has its most direct and important applications, the question, *To what end?* is often a useful guide, even in inorganic sciences, like astronomy. Thus, after riding on the wings of the telescope (if such an expression may be allowed us), and traversing the profound and otherwise inaccessible regions of the stellar universe, we feel ourselves constrained to cry out, For what purpose, to what end, have these magnificent bodies, these rich clusters, this profusion of star-dust, these flocculent clouds of stellar light, these gorgeous firmaments,

been scattered, with such lavish hand, through the infinite abyss of unfathomed space? Is it only that they may give light to the midnight traveller on his darksome way, when our attendant satellite is

“ Hid in her vacant interlunar cave?”

A second moon, one thousandth part the size of that which burns for our use with calm reflected light, would have answered this purpose far better. Do they sparkle as an unmeaning pageant in the sky, serving only to furnish the inquiring mind of man with unsatisfying food for profitless speculation? Far be it from us to entertain a thought so utterly unworthy of the great Creator. They are indeed of high utility to the adventurous sailor, as he traverses the pathless wastes of the mighty ocean; and they shine with surpassing beauty, furnishing topics of unfailing interest to the lover and the poet; and they arouse the intelligent mind to exertions worthy of its origin and its destiny: but that man must have but mechanically spelled the mere outward letter of the unrolled volume of the universe, who deems the human race the exclusive object of THE CREATOR'S care, or fails to discern in the vast and elaborate “architecture of the heavens,” a varied and exquisite provision for other races of animated beings besides ourselves. The starry firmaments, of which we have been speaking, furnish numerous and remarkable evidences of high and unwearied *activity*. The “fixed stars” are no longer fixed.

First of all, we have

“ Authentic records of the sudden appearance, and subsequent extinction of new and brilliant *fixed* stars—splendid orbs bursting from the bosom of infinity, and after blazing for a while, retiring slowly into their unknown remoteness. This phenomenon has once or twice been manifested so suddenly, as to strike the eye even of the multitude. One of the most remarkable instances occurred to Tycho, the illustrious Dane. On the 11th of November, 1572, as he was walking through the fields, he was astonished to observe a new star in the constellation Cassiopeia, beaming with a radiance quite unwonted in that part of the heavens. Suspecting some disease or delusion about his eyes, he went up to a group of peasants to ascertain if they saw it, and found them gazing at it with as much astonishment as himself. He went to his instruments, and fixed its place, from which it never afterwards appeared to deviate. For some time it increased in brightness, greatly surpassed Sirius in lustre, and even Jupiter; it was seen by good eyes even in the day time, a thing which happens only to Venus under favourable circumstances; and at night it pierced through clouds which obscured the rest of the stars. After reaching its greatest brightness it again diminished, passed through all degrees of visible magnitude, and finally disappeared. Some years afterwards a phenomenon equally imposing took place in another part of the heavens, manifesting precisely the same succession of appearances.”—*Architecture of the Heavens*, pp. 60, 61.

In the next place, we have *periodical stars*. These are stars which undergo a regular periodical increase and decrease of brightness. Such is the star Omicron in the constellation Cetus. This variable star, first noticed as such in 1596, has a period of 334 days. It remains at its maximum brightness for about a fortnight, during

which time it often shows as a star of the second magnitude: after gradually decreasing during about three months, it becomes wholly invisible for about five months, when it faintly reappears, and increases in brightness during the three remaining months of its period, when it once more regains its maximum splendour. Algol, or β Persei, is another very remarkable periodical star, varying from the second to the fourth magnitude, and back again from the fourth to the second, in less than three days. Altogether, there are about thirteen such stars, whose periods may be considered as known. Dr. Nichol gives a table of them, from Sir John Herschell's Treatise.

There are also the *double stars*.

"It has been observed, at least since the time of Galileo, that while the great majority of the stars in the heavens appear somewhat equally distributed, and therefore at medium or average distances from each other, there is a class which exhibits peculiarity of arrangement in this respect, evincing a greater degree of proximity than the hypothesis of equal scattering will account for. The more remarkable of these neighbouring stars are so close, that they cannot be separated by the naked eye, but appear as a *single star*, until analyzed and divided by good telescopes."—*Architecture of the Heavens*, p. 67.

But when analyzed, these stars are found to be *double*, and some of them even *triple*; that is, an apparently single star consists of two, and in some cases of three, individual stars in close *juxta-position*. Sir William Herschell was at first disposed to regard this proximity as involving nothing peculiar; but merely as indicating that the component stars lie in almost the same *visual line*, so that their nearness is optical only, and not real. But as he pursued his observations, he became satisfied that these stars are mutually connected, and that one has, in fact, an orbital motion around the other.

From these phenomena, astronomers have been led to conclude that many of the stars rotate upon axes, like our own sun; whence their varying brightness; and that they have attendant planets, describing regular periodical paths around them. These phenomena afford to us a positive insight into the laws which regulate the stars in their courses; and conduct us to the conclusion that the same law of gravitation prevails among them which pervades and governs our own system.

"The study of the changes of these conjunct bodies involving the wonderful phenomenon of one sun revolving around another, we next turn to the inquiry as to the *nature of the paths* in which they move, and the *periods* their revolutions occupy. The complete courses of only a few of these revolving suns have been hitherto followed; but, in the nature of their orbits there is no irregularity—they correspond minutely with those described by the planets of our own system around the sun. This nature of the paths in which the bodies move, establishes an important general truth. As Sir William Herschell predicted, they are *elliptical*; . . . which is precisely the curve described by the earth and other planets around the sun. The law of the velocities is likewise the same in both cases. Uniformity of this sort obviously points to some common cause; in other words, to the *LAW OF GRAVITATION*, which the nature of this curve enabled Newton to detect as

the first principle of planetary order. Gravity has been often surmised to be universal; at all events we have now stretched it beyond the limits of the most eccentric comet into the distant intervals of space. Every extension of its known efficacy manifestly increases, in accelerating ratio, the probability that it is a fundamental law or principle of matter; but although it should somewhere fail, it is still a type of the *mode* of the constitution of things;—it will lose its universality only through the preponderating efficacy of still profounder powers. Judged in this true light, the vastness of creation is comprised within a mighty plan: and we, standing on this little world, can gaze around on its majesty, and note its stupendous changes, in peace; knowing that there is no hazard or caprice in Mutability, but only the stern and steadfast power of LAW; through which events roll onward to their destiny.

“The periods of revolution are, as might be expected, extremely various. The following four having completed their courses since observation began, present epochs regarding which there can be no mistake—

| | |
|------------------------------|-----------------------|
| η CORONÆ . . . | revolves in 43 years. |
| ζ CANCRI | 57 ” |
| ξ URSE MAJORIS | 61 ” |
| ϕ OPHIUCHI | 80 ” |

—*Architecture of the Heavens*, pp. 91—93.

And to other stars astronomers have ventured, on grounds partly conjectural, to assign periods ranging from 200 to upwards of 500 years. Others again, as ζ Herculis, τ Ophiuchi, have very short periods; so that we have evidence of the existence of a vast range of activities among bodies, which, comparatively a few years ago, were supposed to exist in a state of absolute and unbroken rest. But this is not all.

“Great numbers of the stars, as we have seen, enjoy proper motions—motions whose rates are fixed in many cases, and which affect bodies lying on all sides of the sun. It is a question of the utmost delicacy and importance, whether the sun himself partakes of any such motion—whether he is sweeping through space, along with all his planets, towards some point, or around some centre; a question evidently resolvable only in one way. The sun's real motion would cause *apparent* motions in the stars around him, just as the rotation of the earth upon its axis causes the apparent daily revolutions of the heavens; and it is clear that these apparent motions ought to be *harmonious*, or to agree with the supposed direction of the sun's grand path. But as these motions are exceedingly small,—almost evanescent,—not only was the lapse of years required to establish their true character, but the lapse of years since the creation of our best astronomical instruments. At the close of many critical examinations, and some discordant opinions, M. Argelander, one of those many astronomers on the continent who unite fine powers of generalizing with patience and exactness in observing, seems to have settled the question that the sun is moving in some grand path towards a point in the constellation Hercules. This fact brings us into contact with periods, beside which those of the grandest schemes of double stars sink into utter insignificance, seeming liker to the evanescent years of earth; and how many other ideas does it originate in one's mind! If we belong to a subordinate group merely, can that group have a *central body*, similar in comparative magnitude to our sun in reference to his planets? If so, it surely must be invisible—a majestic body giving forth no light; but rather, are we not a co-important part of a cluster nicely balanced, whose centre of motion is only a point, around which all its constituents are finely poised? How varied, too, and momentous may be the

effects even upon us—upon our small world; for in this exquisitely related universe, where the great and the small are interlaced and form one whole, even such boundless and immeasurable phenomena may not pass, without affecting and assisting through their allotted destinies the small planets encircling our sun. The recent conjecture of a continental analyst is not to be summarily rejected or overlooked in a philosophical induction—that a degree of those changes of temperature which the earth has undergone since life appeared in it, and because of which our northern climes were once capable of harbouring the palms and gigantic ferns of the tropics, may have supervened in consequence of our gradual translation into chiller regions of space.”—*Architecture of the Heavens*, pp. 119—122.

We are now approaching the utmost limit to which the higher astronomy has at present attained. Astronomers have recently been compelled to recognise the existence of a singular substance, wholly distinct from the stars, spreading through immense regions, and of a nebulous nature.

“The wonderful nebula in Orion, is in this respect a most instructive phenomenon. On directing the unaided eye to the middle part of the sword in that beautiful constellation, the spectator fancies on the first impulse that he sees a small star; but closer observation shows him that it is something indefinite—hazy—having none of the distinctness of the minute stars. When he looks at the spot through a small telescope, these suspicions are confirmed; and as the power of the telescope is increased, the more diffuse and strange the object. . . . Now, observe two facts,—the nebula is *visible to the naked eye*, and distinctly visible through glasses of small powers; and the whole light and efficacy of the forty-feet telescope could not resolve it into distinct stars. But, to be irresolvable by the largest telescope, the stars in the nebula—supposing it to be a cluster—must be placed at a distance from us which we cannot express in language; and to enable them to send us even a milky light through so vast an interval, they would require a *most improbable compression*,—improbable, because unknown in degree even in any explored portion of the universe. The hypothesis of a filmy or nebulous fluid shining of itself, is thus forced upon us; and this hypothesis is very strikingly supported by the ascertained peculiarities of the mass. When telescopes are not sufficiently powerful to resolve a cluster, it still commonly takes on a succession of appearances, which distinctly indicate, to the experienced observer, its resolvability, or stellar constitution. In the nebula in Orion, however, no such change appears. It grows brighter, in one sense, the larger the telescope, but only to become more mysterious. As we then see it, the illumination is extremely unequal and irregular. ‘I know not,’ says Sir John Herschell, ‘how to describe it better, than by comparing it to a curdling liquid, or a surface strewed over with flocks of wool, or to the breaking up of a mackerel sky, when the clouds of which it consists begin to assume a cirrous appearance. It is not very unlike the mottling of the sun’s disc, only, if I may so express myself, the grain is much coarser, and the intervals are darker; and the flocculi, instead of being generally round, are drawn into little wisps. They present, however, no appearance of being composed of stars, and their aspect is altogether different from that of resolvable nebulae. In the latter we fancy by glimpses that we see stars, or that, could we strain our sight a little more, we should see them. But the former suggests no idea of stars, but rather of something quite distinct from them.’ This great nebula seems to occupy in depth the vast interval between stars of the second or third, and others of the seventh or eighth magnitudes, and its superficial extent is probably corresponding. Its absolute size is thus utterly inconceivable; for the space filled by a nebula of only 10’ in diameter, at the distance of a star of

the eighth magnitude, would exceed the vast dimensions of our sun at least 2,208,600,000,000,000 times!"—*Architecture of the Heavens*, pp. 134—137.

Dr. Nichol now proceeds to examine whether these nebulae can be arranged under "characteristic peculiarities of *structure*, indicative of the operation of *LAW*." We cannot follow him along this part of his work, as it requires continual illustration from diagrams, with which it is profusely furnished. One of these diagrams represents a nebula, (and this not an individual, but the representative of an extensive class,) passing, by a series of slowly graduating changes, from a state of absolute vagueness to that of distinct structure, and then on to the formation of a defined central nucleus, until at length "a *STAR* is found thoroughly organized, with a mere *bar* around it."

This view of the stellar firmaments,—this nebular cosmogony,—will probably startle those of our readers to whom it is now presented for the first time. And yet, says Dr. Nichol, it is sustained by terrestrial analogies.

"Supposing these phenomena do unfold the long growth of worlds, where is the intrinsic difference between that growth and the progress of the humblest leaf, from its seed to its intricate and most beautiful organization? The thought that one grand and single law of attraction operating upon diffused matter, may have produced all those stars which gild the heavens, and, in fact, that the spangling material universe is, as we see it, nothing other than one phase of a mighty progress, is indeed truly surprising; but I appeal to you again, in what essential is it different from the growth of the evanescent plant? There, too, rude matter puts on new forms, in outward shape most beauteous, and in mechanism most admirable; and there *CANNOT* be a more astonishing process or a mightier power even in the growth of a world! The thing which bewilders us is not any intrinsic difficulty or disparity, but a consideration springing from our own fleeting condition. We are not rendered incredulous by the *nature*, but are overwhelmed by the *magnitude*, of the works; our minds will not stretch out to embrace the periods of this stupendous change. But time, as we conceive it, has nothing to do with the question: we are speaking of the operations and tracing the footsteps of *ONE* who is above all time;—we are speaking of the energies of that *ALMIGHTY MIND*, with regard to whose infinite capacity a day is as a thousand years."—*Architecture of the Heavens*, pp. 153, 154.

The nebular hypothesis was first broached by Laplace. He proposed it with extreme diffidence, as a mere conjecture, which only a lengthened course of numerous, minute, and faithful observations could confirm or explode. In this respect there is a marked difference, both in substance and tone, between the expositions of this hypothesis as given by the great French analyst and by Dr. Nichol. Dr. Nichol, writing, as he states in his preface, at second-hand, adopts a positive and peremptory tone, and ventures upon direct and unqualified assertions, of which we cannot too strongly disapprove. Nothing can be more unphilosophical than the wild speculations in which he has rashly indulged in this part of his work; while the language in which they are expressed is, as might be expected, bombastic and unreal.

The hypothesis, briefly stated, is this :—that “ in the original condition of the solar system, the sun revolved upon his axis, surrounded by an atmosphere which, in virtue of an excessive heat, extended far beyond the orbits of all the planets; the planets as yet having no existence. The heat gradually diminished, and as the solar atmosphere contracted by cooling, the rapidity of its rotation increased; by the laws of rotatory motion, and an exterior zone of vapour was detached from the rest, the central attraction being no longer able to overcome the increased centrifugal force. This zone of vapour might in some cases retain its form, as we see it in Saturn’s ring; but more usually the ring of vapour would break into several masses, and these would generally coalesce into one mass, which would revolve about the sun. Such portions of the solar atmosphere, abandoned successively at different distances, would form ‘ planets in the state of vapour.’ These masses of vapour, it appears from mechanical considerations, would have each its rotatory motion, and as the cooling of the vapour still went on, would each produce a planet, which might have satellites and rings, formed from the planet in the same manner as the planets were formed from the atmosphere of the sun.” — *Whewell’s Astronomy and General Physics*, Book II. chapter 7.

The principal physical ground upon which this hypothesis rests, is that it accounts for the most remarkable circumstances in the structure of the solar system. The mechanical consequences of such a constitution of things would be, that all the primary motions of the resulting system would deviate by very small eccentricities from circular orbits; these orbits would lie in nearly the same plane, and that the plane in which the sun’s original equator had rotated; the planets would revolve in those orbits in one common direction; the great source of light and heat would be in the centre of the system, and the system in the main would possess stability. But these are the actual circumstances of the existing solar system, with but few exceptions; whence the truth of the hypothesis is inferred. We shall not attempt any discussion of its merits as a physical speculation. But this and kindred theories have sometimes given great uneasiness to men of religious minds, as being of atheistic character and tendency. The controversies which have arisen on this subject have been of a very painful nature. While bad men, on the one hand, have endeavoured to press the physical sciences into the cause of infidelity, good men, on the other hand, have too often condemned the physical sciences, as being of themselves unfriendly, and even directly opposed, to the truths and authority of divine revelation. With regard to the particular hypothesis before us, its author, Laplace, proposed it as proving, among other things, first, that “ a PRIMITIVE CAUSE has directed the planetary motions;” and secondly, that that cause is not *intelligent*, but *mechanical*. Newton had been led to the conclusion that “ the admirable arrangement of the solar system cannot but be the work of an intelligent and most powerful Being.” This conclusion Laplace denies, and asserts that

the circumstances of the solar and stellar systems are sufficiently accounted for by the above hypothesis of the rotation of the sun upon his axis, and the gradual cooling and coagulation of the solar atmosphere. But even if we grant the physical truth of this hypothesis, we are as far as ever from getting rid of the necessity for the intervention of intelligence and design in the formation of the solar system. How came this parent vapour to possess such a constitution,—to be governed by such laws of motion, cooling, attraction, and the like,—that its mere natural changes should transform it, in the lapse of ages, into an orderly system? Will this hypothesis account for *all* the circumstances of the case? Can we with any show of reason imagine that all the phenomena of the material universe,—its vegetation, its animal life,—result from this single physical cause? “Was man, with his thought and feeling, his powers and hopes, his will and conscience, also produced as an ultimate result of the condensation of the solar atmosphere?”* But let us push the nebular hypothesis to its utmost limits. We then pass, as we have seen, through a succession of anterior states, beginning with the solar system as it now is, and ascending the stream of time, in which the nebulous matter is more and more diffuse, while the nucleus becomes proportionably less luminous and less consistent and solid. “We thus arrive,” says Laplace himself, “at a nebulosity so diffuse, that its existence could scarcely be suspected.” Now suppose all this to be physically true, and what then? The farthest glimpse of the material universe we obtain by our apparatus of telescopes and our elaborate reasonings upon the results of observation, shows us that it is filled by an infinite expanse of luminous matter. And what is the very first account we have of the creation of the heavens and the earth?—GOD SAID, LET THERE BE LIGHT!—AND THERE WAS LIGHT. There is no inconsistency, therefore, between the boldest physical hypothesis of modern days, and the simple letter of the Divine Word. And if we confine ourselves to general reasoning, we are still constrained to ask, when our natural faculties have enabled us to reach the farthest link in the chain of physical causation,—to what is that link attached? from what is that whole chain suspended? Nor can our minds find rest, until we behold, by faith—faith ministered to by our purest and strongest reason—the chain fastened by adamantine bond to the throne of an Intelligent and Eternal Person. “HE spake, and it was done; HE commanded, and it stood fast.”

It does not come within the compass of our present intention, to prosecute to greater length these the usual arguments from natural causes for the existence of the Deity. We confess that we regard such arguments in general as superfluous. They have little or no fitness of time, and place, and circumstance to recommend them. We have seen them produce a doubting and rationalistic temper in

* Whewell.

minds that would otherwise have been obedient and believing. They tend to create a taste for sceptical disputation. The more honest the young inquirer, the greater his danger. Difficulties and embarrassments spring up and multiply upon him, as he pursues his perilous way. He is in imminent danger, if of bold and inquiring mind, of "making shipwreck of the faith;" if of acquiescent disposition, of lying like a log upon the waters, "tossed about" by every wave of controversy and every "wind of teaching."

We shall confine ourselves to stating what we believe to be the true course to pursue with regard to the mutual relations of religion and science; the investigation of the one and the reception of the other. At some future time we may perhaps take occasion to prosecute this interesting and important subject at length, and with reference to the prevalent and conflicting opinions upon it. For the present, we shall content ourselves with a simple statement of the principle; one which, we believe, at once secures to the Catholic Church the fulness of her authoritative teaching, and allows to physical science the widest range of investigation and discovery. It is simply the principle of *starting* with the truth taught in the very first article of our Creed, and attested by the witness of the Universal Church,—“I believe in God the Father Almighty, maker of heaven and earth:” instead of making the proof of the existence of a God the ultimate aim and result of our physical discoveries. This principle is admirably laid down by Lord Bacon; and with his enunciation of it, (reserving the comparison of it with other and popular theories on this subject to some future opportunity,) we shall bring this article to a conclusion.

“As concerning divine philosophy or natural theology, it is that knowledge or rudiment of knowledge concerning God, which may be obtained by the contemplation of His creatures; which knowledge may be truly termed divine in respect of the object, and natural in respect of the light. The bounds of this knowledge are, that it sufficeth to convince atheism, but not to inform religion; and therefore there was never miracle wrought by God to convert an atheist, because the light of nature might have led him to confess a God: but miracles have been wrought to convert idolaters and the superstitious, because no light of nature extendeth to declare the will and true worship of God. For as all works do show forth the power and skill of the workman, and not his image, so it is of the works of God, which do show the omnipotency and wisdom of the Maker, but not His image; and therefore therein the heathen opinion differeth from the sacred truth; for they supposed the world to be the image of God, and man to be an extract or compendious image of the world; but the Scriptures never vouchsafe to attribute to the world that honour, as to be the image of God, but only the works of His hands; neither do they speak of any other image of God but man: wherefore by the contemplation of nature to induce and enforce the acknowledgment of God, and to demonstrate His power, providence, and good-

ness, is an excellent argument, and hath been excellently handled by divers.

"But on the other side, out of the contemplation of nature, or ground of human knowledge, to induce any verity or persuasion concerning the points of faith, is in my judgment not safe. *Da fidei quæ fidei sunt.* For the heathens themselves conclude as much in that excellent and divine fable of the golden chain :—'That men and gods were not able to draw Jupiter down to the earth ; but, contrariwise, Jupiter was able to draw them up to heaven.'

"So as we ought not to attempt to draw down or submit the mysteries of God to our reason, but contrariwise, to raise and advance our reason to the divine truth. So as in this part of knowledge, touching divine philosophy, I am so far from noting any deficiency, as I rather note an excess, whereunto I have digressed, because of *the extreme prejudice which both religion and philosophy have received, and may receive, by being commixed together ; as that which undoubtedly will make an heretical religion and an imaginary and fabulous philosophy.*"

The London Catalogue of Books. London : Robert Bent. 1839. 8vo. Pp. 412.

Supplement to the Same. 8vo. 1840. Pp. 28.

To be born to the expectation of an independency is proverbially allowed to be one of the greatest misfortunes that can happen to man ; and when the expectation is not so large as to bring with it a feeling of responsibility, but yet large enough to supersede the necessity of labouring for a livelihood, we justly consider it an aggravation of the misfortune. But there is one case still more lamentable—when the expectation is not realized, and the looked for inheritance fails. For, added to the feeling of disappointment which under such circumstances too often irritates and scours the disposition, there is usually an absence of all habits of industry and enterprise. It is like the case of the man put out of his stewardship : he cannot work, to beg he is ashamed. Now, start not, reader, if we presume to insinuate that there may be some resemblance between the sketch just made and your own happy and privileged country. We do not, indeed, anticipate a national bankruptcy, nor do we by any means despair of the activity and energy of Englishmen : our present concern is solely with the literature of our country. But even here we apprehend our suspicions will not be better received. Englishmen have been wont to plume themselves on the richness of the national literature. We have been taught to lisp the name of Shakspeare from our infancy, and to boast of him as the first of uninspired writers ; or looking at theology, where, it may triumphantly be asked, can names be found to match with our Stuart

divines? All this is indisputable, and we can afford to throw in many more names, as Hooker, and Clarendon, and Bacon, and Milton, and Raleigh, and Burke, and Wordsworth, and Scott, &c. But if, after having made all due allowance for these splendid names, the very brightness of whose glory has, as it were, dazzled our sight, we have courage and patience to examine those which remain, we shall find that there are singularly few that can be used with confidence in directing the inquiries and forming the minds of the young; and this is perhaps the best test of an author's principles and abilities.

Our attention has been devoted for some time to this subject; and we have already pointed out in this magazine the very unsatisfactory character of some few books which general use has stamped with her sanction and approval: but it appears to us that a wider scope and a more general review is needed, in order to put our readers in possession of the whole state of the case. Such a review we now purpose to attempt, in so far as it may be done in a very brief and cursory manner. It will perhaps be most convenient to divide what we have to say into the various branches of history, poetry, theology, and general literature.

1. In history our poverty appears the most evident. One would almost think that there was a natural inaptitude in the English character for that patience of research which is needed in historical inquiries. Gibbon is indeed almost the only exception. But incredible as was the extent of his reading, he wanted both the impartiality and the comprehensiveness of mind that we look for in the historian. Hume is very deficient in his references. Of all English historians, Mitford appears to us to have made the most diligent use of his materials; but, unfortunately, he was not a first-rate scholar, and he has a habit of protruding his own individual opinion more than is desirable. It is probable that Mitford will be in great measure supplanted by the learned work of the Bishop of St. David's—a change, as regards *political* sentiments, not to be desired. Beyond these one hardly knows where to look. Sir Walter Raleigh's *History of the World* proves him to have been both an able writer and an original thinker; but we have only a fragment, though a lengthy one, of his intended work, and that the least interesting. The easy and polished style of Robertson has made him popular in default of better writers; but his statements are not to be depended upon, and he was unable to throw himself into the habits and temper of the times concerning which he wrote. In ecclesiastical history, excepting Mr. Palmer's little compendious sketch, we have not so much as a single writer worth naming. Mr. Newman's and the Bishop of Lincoln's works should rather be called essays than histories—and though we possess one or two other works connected with the times of the early Church of some value, yet they do not supply the *desideratum* we speak of. And if we regard the *principles* of our chief writers in the department of history, the case is

even yet more hopeless. Gibbon and Hume avowed infidels; Robertson and Ferguson strangers to the catholic faith; Hooke, the historian of Rome, a politician of the extreme school, only to be surpassed by his successor, Dr. Arnold; Rapin, who after all perhaps has written the best history of England, a foreigner and dependent upon the prince of the revolution of 1688; while the standard Ecclesiastical History used by our students is that of a liberal Lutheran, translated and commented upon by the still more unfriendly hand of Dr. Maclaine.*

2. Let us look now at our poets. And first, it is remarkable that not a single ecclesiastical poet can be named. Ken and Herbert, indeed, are not forgotten; but we question if the works of either are included in any edition of the "British Poets." Wordsworth is of more modern date than to affect the present assertion; the Fletchers, and Crashaw, and Vaughan, are almost necessarily obsolete. But if there is no English poet obeying an ecclesiastical influence, there are not wanting those who possessed a contrary bias. The names of Milton, and Pope, and Dryden, will occur to every one; though, strange to say, the poems of the former, republican and independent as he was, do contain more generosity of feeling, more of simplicity and nature, yea, and more of reverence for ancestral associations, than any other poet in the language after Shakspeare. It has always appeared to us a most unaccountable phenomenon, how the author of *L'Allegro*, *Il Penseroso*, the sonnet on his blindness, and the first part of *Lycidas*, could have ever yielded even a formal and intellectual assent to the chilling dogmas of Independency. We feel sure, in fact, that there must have been some external cause operating to have produced such a result, and we have long desired to see the matter investigated. Of the rest of our poets, excepting Young, who certainly does not occupy a very high station on Parnassus, and perhaps Thomson, Parnell, and Akenside, the great majority were the victims of untoward circumstances, which corrupted their minds and soured their dispositions. Gray, besides having no particle of christian feeling, was a disappointed whig expectant, till at length, after one defeat, he was nominated by the minister of the day to the chair of Modern History in the University of Cambridge. Collins died of intoxication, produced by disappointed ambition. The sufferings and troubles of the gentle Goldsmith are known to every one. Cowper's melancholy was the result of unkind and injudicious treatment. Gay was probably thinking of himself when he wrote his fable of "The Hare and many Friends;" for though his *Beggars' Opera* was among the most successful literary speculations on record, and

* Tytler and Mr. Turner should be mentioned as honourable exceptions. A new translation of Mosheim has just appeared, annotated by the Rev. H. Soames. We presume (for we have not seen it) it is a great improvement on Maclaine's, and will present the student with a work which, with all its faults, is at present indispensable as a book of reference, in a much more unexceptionable English form than heretofore.

though he was fortunate in the patronage of more than one individual of eminence, he did not escape the influence of that unprincipled literary cabal, who under Swift and Pope sold themselves to political or other patrons. Pope and Gay were both born in the year 1688, and they exemplify all the ill effects of that period which ensued. We are wont to refer, with some degree of national pride, to "the wits of Queen Anne's days;" but surely it is a subject to be contemplated with much more of pain than of pride. It is the spectacle certainly of a galaxy of wit, but withal not a ray of religion or of principle to hallow it. Addison alone is an exception, and he had perhaps as much both of one and of the other as the age would bear. In later times we have Crabbe, and Burns, and Byron, revenging themselves upon an ungrateful world by offences against charity or morality, or both. In religious poetry there has indeed arisen a noble school, in Wordsworth, Mant, Keble, and others; but it will be long ere they expel the anti-catholic influence of Watts, and Barbauld, and Wesley, and James Montgomery, from the public mind.

3. We are to regard next the state of theology; and here a crowd of illustrious names will press for precedence. Hooker, and Taylor, and Pearson, and Bull, and South, and Waterland, and Atterbury, and the Sherlocks, and Patrick, and Beveridge, and Bingham, and Collier, to add no more, are men of whom the English Church may well be proud. But an indolent generation has lived upon the credit of their names, without acquainting themselves with their works, still less emulating their spirit. Meanwhile new adversaries have arisen to be met, and new wants to be supplied. The great divines above mentioned were almost exclusively occupied in defining and defending the position of the Church against her assailants; and their successors, when they entered upon their labours, failed most lamentably in the part which rightly belonged to them. It should have been theirs to supply a practical, as their predecessors had a controversial, theology, and to have shown their gratitude to Him who seemed to make even their very enemies to be at peace with them by serving him "without fear in holiness and righteousness all the days of their life." Instead of doing this, they resigned themselves to indolence and indifference, and ceased even to honour the memories of the great men who had lived before them. The consequence has been, that almost the whole of the practical theology of the country for the last century has been supplied from the lean pastures of dissent. The Commentaries of Matthew Henry, Doddridge, and Adam Clarke, have been found in the study of the parochial minister, as well as on the tables of his parishioners; and he has been wont unscrupulously to distribute amongst them the works of Baxter, and Doddridge, and Howe, and Bunyan, and Watts. Nor are they a few only, who while they continued in the Church undermined her faith, as Whitby and Hoadley. The whole of the eighteenth century gave birth but to three or four theologians of even respectable attainments. Jones of Nayland, Bishops Butler, Horsley, and Horne, and Arch-

bishop Magee, are almost alone entitled to this appellation. Even the volcano which burst forth in France at the latter end of that period, failed to call forth more than a few female pens, as Mrs. Hannah More, Mrs. Trimmer, and others of that stamp. We have now begun to look anxiously to earlier and better sources; but we shall be mistaken if we expect to find a complete body of divinity either in the writers of the sixteenth or the seventeenth century. We have no Anglo-catholic practical theology, nor ever had. The "Holy Living and Dying," the "Whole Duty of Man," and Nelson's, "Fasts and Festivals," are not enough to prove an exception. There is no comment on the Scriptures, nor any book of devotions, nor any devotional poetry, which has ever gained general acceptance. Meanwhile our very books of reference, concordances, and theological dictionaries,—all works, in fact, which are got up by the booksellers,—have been tainted with the stain of heresy; the countless sects of America have been called in to make "confusion worse confounded;" and the "Religious Tract Society,"—that impersonation of every thing that is false in doctrine and subversive of discipline,—literally besieges the door of every one who does not resolutely exclude its publications.

4. The condition of our "*general literature*" would naturally be influenced by that of the higher branches. The class of writers who came in with the Revolution were themselves enough to corrupt our entire literature; for not only were their principles bad, but they were all brought directly under the influence of the court and the government. They were employed as newspapers are now, and there was no prospect of promotion either in Church or State for the whole of the next century, save for those who would toast the "*glorious Revolution*,"

"The illustrious House of Hanover
And Protestant succession."

The influence and example of Burnet was of all, perhaps, the most fatal; and next to him came Locke; and what aggravated the evil most materially was the separation of the non-jurors. In them the Church lost the only men who were competent to oppose the prevailing corruption of principle. They continued, indeed, to write and to witness against it; but they were henceforth regarded as a sect; and their advocacy brought even discredit, in the minds of the majority of men, upon views and systems which would otherwise have met with many supporters. Moreover, their writings, as might be expected, almost without exception, received a colouring from the peculiarity of their circumstances, which has materially detracted from their catholic utility. Take, for example, the works of Kettlewell. No man wrote more or better; and yet, if we except a few prayers, they are now almost a dead letter; and it is a most remarkable illustration of this fact, that among the numerous reprints which have taken place within these few last years,—emanating, too, as most of them have done, from persons favourable, in the main, to his views,—not a single piece of this author's is to be

found. We are not concerned, at this time, to pronounce upon the abstract merits of the question in dispute in 1688; but we cannot but see that the effect of the separation was altogether injurious to the best interests of the Church.

In no department is the degradation of our literature more apparent than in our cyclopædias and biographical dictionaries. Rees and Kippis were both unitarians. More lately the influence of Scotland has been predominant; and even in those which have had an ostensibly better management, the principle has been admitted, that no writer should be excluded on the score of opinion; and we shall find clergymen and unitarians complacently yoked together in the same work. Thus it has happened, that we have never had a christian, still less a catholic literature of undisputed sway in this country; and so long as churchmen do not resolutely exclude the writings, as they would eschew the society, of all who oppose themselves to the catholic faith, we never shall have. For how does the case now stand? A bookseller has to cater for that omnipotent, though not incorporated, body—the public. He knows that a book containing Church principles is absolutely unsaleable to that portion of his customers who are without her communion; while daily experience tells him that no religious scruples prevent the most orthodox of his patrons from freely purchasing Barbauld and Abbot, and James and Combe, Penny Cyclopædias and Pictorial Bibles. Thus it happens that an inconsiderable fraction of the community (certainly not one-twentieth of those who buy books) have, in point of fact, gained the entire control over our popular literature; and we quietly submit. It is often represented, that to keep out of sight all differences of opinion is an amiable and praiseworthy instance of mutual concession. But this is a mistake: the concession is not mutual; but all on one side; for if we merely suppress Church principles, we lay the seed of all heresy and schism. The precise nature of the fruit which may be produced will depend on circumstances; but the seed is assuredly sown, and in due time will appear, “first the blade, then the ear, after that the full corn in the ear.”

It is scarcely necessary to advert to the degraded condition of the stage, which might be a director, and certainly is an index, of public taste and feeling; nor yet to the tone of modern novels and romances, than which, confessedly, nothing can be worse. It may be worth while, however, to say a word in reference to the newspaper press. Virulence, disregard of truth, and party feeling, may be considered inseparable from mere political advocates; but it is surely a singular phenomenon, that churchmen, who constitute the overwhelming majority among the educated classes, should allow this enormous influence to be exercised against them without remonstrance. It is matter of notoriety, that the leading whig morning journal is edited by a Roman Catholic, with whom is associated a unitarian preacher, for the express purpose of *writing down* Church principles. The evening organ of the same party, it is also well known, is directed by

dissenters. Nor are matters much better on the other side. The *Standard*, which would fain call itself the advocate of the Church, obeys an influence which fraternizes much more nearly with dissent, and daily applauds Doddridge, and Wesley, and Rowland Hill, while its bitterest invectives are reserved for Laud and Ken, and other prelates and worthies of the Church. The *Times*, we believe, till quite lately, confided the department of religious controversy to a presbyterian minister, as Blackwood and Fraser, and other periodicals of the same side in politics—newspapers and magazines—are almost invariably in the hands of Irishmen or Scotchmen.

But it may be asked—To what practical point do all these remarks tend? Is it supposed that any one with the degree of M.A. may set to work, at his leisure, and write a poem which shall supersede the “*Paradise Lost*” in public estimation? or will a good churchman be necessarily a good historian? This is, indeed, not our meaning. But there are many departments of literature besides poetry and history, and many degrees of literary excellence between Milton or Gibbon and the popular writers of the day. But chiefly we may look to the establishing of some few maxims in men’s minds, which in time will lead to the correction of much that is amiss. In the first place, it will be something if we can dislodge the fond imagination, which possesses the minds of so many, that everything we can desire is to be already found in our old writers. Rich as we are in some points, it is plain to demonstration, that in history, in the higher class of poetry, in works of reference, in practical and expository theology, we are lamentably deficient. Again, may we not hope to see the day when the profession of authorship shall enjoy better repute than it has hitherto done? It is not too much to say, that it has been thought to be to a man’s discredit that he should have written for publication; the effect of which has been the utter degradation of our literature. It is a lamentable fact, that our Universities, of late years, have produced no writers: we do not mean, of course, that *individuals* educated at the Universities have been more idle than others; but that the Universities have not maintained *within themselves* a body of men devoted to literature (apart from tuition) as a profession; nor is there any class of men to be found in them whose profession is study. A first-class degree is the highest notion which the academic mind has been wont to entertain. A republic of letters cannot be said to exist in England; and the only branch of authorship which seems to have thriven is that of sermon writing. For this evil (and an evil it is of very great magnitude) the Universities appear to us to have the remedy in their own hands. They must expel the idea of academic honours being the end of study; they must place in their professional chairs men who will consider the branch of literature they profess to be under their peculiar patronage and direction; who will be looking out for young minds to train in the pursuit of it; and who will exercise a vigilant surveillance of all publications connected

with their peculiar department. Till the Universities re-assert their claim to guide the literature of the country, we shall despair of any practical amendment. We would advise every young man who has attained the degree of B.A. to select some definite branch of study, be it history or divinity, or science or philology, or whatever may best suit his taste, and to direct all the energies of his mind to success therein. Moderate abilities, if devoted consistently to one subject, cannot fail, in the present state of literature, to do good service. It is our belief that much of the mischief which is propagated by the press is the result of sheer ignorance. The editor of a country newspaper, for example, has to communicate some ecclesiastical information; but he knows no more of the history, principles, or practice of the Church, than he does of the seventh heaven. The consequence is, that he makes all sorts of blunders; he cannot do otherwise; but he would gladly receive instruction from any neighbouring clergymen, or would be still more rejoiced if they would furnish him with authentic information. It is hopeless, however, to expect it. To write for a newspaper is thought to be beneath the dignity of a person in a certain station of life; and so the poor editor goes blundering on,—giving a good word one day to the Wesleyans, and another day to the Church, and endeavouring to hold the balance impartially between episcopacy and eldership.

We mention this case, both because it is one of frequent occurrence, and because it is within the reach of any decently-educated person to correct. It is not too much to say, that all clergymen should directly train themselves to authorship; and if they were once to take care of the lower departments of literature, the higher would, as one may say, take care of themselves. Authors would be found, who, having succeeded in their first attempts, would gradually take higher flights; or would men possessed of solid learning but furnish facts and principles, it might well be left to commoner writers to work them up into popular forms.

The character of the publications of the Society for Promoting Christian Knowledge is a subject, however painful, on which we may not avoid saying a few words in conclusion. At one time the "Society" was the great bulwark of orthodoxy, and we owe to it a very large debt of gratitude, for having maintained that standard in an ignorant and careless age; but it appears to us as evident, that of late years it has been exerting an influence the reverse of beneficial. As regards orthodoxy, the directors of that Society have ceased to hold up the standard they once held; and they have eminently failed in supplying a sound christian literature to the public. Meanwhile they have continued to possess the confidence of the Church long after they have ceased to deserve it. We hope, indeed, for better days; but if some salutary amendment cannot be introduced into the constitution or working of the Society, the best course will be, that they should cease to print any books beside Bibles and Prayer Books.

It is in the department of education, however, that the failure of the Society to discharge the work with which it was entrusted by the Church, is most injuriously felt. A great effort has been lately made to extend and to improve education upon the principles of the Church. But an unexpected difficulty occurs. No books are to be met with suited for that purpose. Churchmen had long since rested their faith upon the publications of the Society for Promoting Christian Knowledge; but it has proved a broken reed; and we are firmly persuaded, that unless an entirely new class of educational books is forthwith published, the various commercial schools which have been established by diocesan boards throughout the country will sink down to the level of the old private academies. In the present posture of affairs, it is hopeless to expect that the Society could furnish what is required. All that they have attempted in this way, of late, have been most signal failures. We do not state this for the purpose of finding fault with the Society; for every allowance should be made for the difficulties of their position; but we merely desire to open persons' eyes to the fact, that none of their educational books contain a distinct enunciation of Church principles; and we will then leave it to common sense to decide what chance there is of the child of the farmer or the tradesman carrying away from a diocesan commercial school any knowledge of those principles on which it was professed to found the school. It appears to us that the Church has just gone far enough to arouse the hatred of its enemies in the matter, without satisfying its friends. It is true, indeed, that a good master may do much by *viva voce* teaching; but what, meanwhile, is to become of those schools which must continue for the next twenty or thirty years under masters who dare not go beyond the text of their books?

CHURCH MUSIC.

No. III.

"Revertimini vos ad fontem Sancti Gregorii, quia manifeste corrupistis cantilenam ecclesiasticam."—PAUL DIAC. Lib. II. c. 9.

WE now proceed to give some account of the Music of the Church, such as it has actually been at the different eras of her history; and, first, concerning the music of the primitive Church.

It is with St. Gregory that the practical history of sacred music properly commences; nevertheless, the records of times anterior to his, though scanty, and, in many particulars, generally overlooked, possess, we conceive, very great interest to those who desire some insight into the feelings and intentions of the best ages of Christianity, in regard to sacred music, or to trace the causes of the peculiar kind of song,

of which, it appears, the use had been established in the Church before St. Gregory put his hand to its arrangement and regulation.

Of the most primitive times, all that can be said is, that there *was* a music of the Church. This it is easy to prove; and we cannot understand how, in the face of the most direct testimony, Hawkins should have asserted, that "the era whence we may reasonably date the introduction of music into the Church, is that period during which Leontius governed the church of Antioch; that is to say, between the years of Christ 347 and 356, when Flavianus and Diodorus, afterwards bishops, the one of Antioch and the other of Tarsus, divided the choristers into two parts, and made them sing the Psalms of David alternately." But he evidently confounds the introduction of the particular mode of singing termed *Antiphonal* with the use of singing any how. There is certainly some doubt as to the date of the former; but with respect to the latter, there is none. It was coeval with Christianity itself, as may be largely proved, not only by the direct testimonies of Pliny the Younger, Justin Martyr, Origen, Clemens Alexandrinus, and others, but by the universal consent of later fathers, who trace the use of music to apostolical authority.

The music of pagan worship, in those countries where idolatry was superseded by the faith of Christ, furnished, in the first instance, it is reasonable to suppose, the sounds that were applied to a better use. The earliest christian temples were constructed of the fragments of those that had formerly served for the worship of demons; their ornaments were the spoils of the demolished fabric of paganism; and, indeed, the first followers of the Cross seem to have had a peculiar gratification in thus restoring to the service of the true God the creations of art, whose powers had been vilely prostituted; supposing, as we have somewhere read, that they were antitypically fulfilling that which was foreshown by the conduct of the Israelitish women, who spoiled the Egyptians of their ornaments of gold and silver, to make vessels and plates of gold, and sockets of silver, for the furniture, the covering, and the stability of the tabernacle in the wilderness. But, as in the case of architecture, the churches, even those erected or reconstructed by Constantine, though built of old materials, presented an aspect, and expressed a sentiment, if not altogether, at least in germ, new and distinct from the character of not only heathen temples, but of basilicas (which some of the churches originally were)—so, as we shall show, in music, something of an analogous selection or adaptation to the new purpose gradually took place, and the "leaven" of Christianity working as rapidly in the one art as in the other, it is evident, that in the days of St. Gregory the music of the Church had undergone a change, and assumed a character differing as much from the ancient Greek or Roman, as the ecclesiastical architecture did from the classical, in the next great church-building era under Charlemagne.

The fathers of the fourth and fifth centuries rested, as we have

said, the use of music on divine authority. "Without doubt," says St. Augustine, "we are chiefly to do that which may be defended by the Scriptures; as, for instance, the singing of hymns and psalms, for which we have the authority, the example, and the precepts of our Lord himself, and the apostles."* St. James, in his Epistle,† distinguishes between prayer and psalmody:—"Is any afflicted among you, let him pray. Is any merry, let him sing psalms." So St. Paul:‡—"I will pray with the Spirit; I will sing with the understanding also. I will sing with the Spirit; I will sing with the understanding also." And again, "But be ye filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your hearts to the Lord."§ And to the Colossians, iii. 16, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." These are the sentences from apostolical writings, to which St. Austin refers as preceptive of church music; and they are generally believed to sanction, under the three heads of *psalms*, *hymns*, and *spiritual songs*, the singing *first* of the book of Psalms; *secondly*, of the inspired extempore hymns of saints recorded in the Old and New Testament,—such as of Deborah, Anna, Zacharias, the blessed Virgin, and that of the apostles, given in Acts iv. and xxiv., &c.; and, *thirdly*, of the compositions of devout churchmen, like those with which the Roman breviary abounds.||

The example of our Lord himself, adduced by St. Austin and other fathers, is recorded in St. Matthew, xxvi. 30, and St. Mark, xiv. 26, where it is related, that after the institution of the blessed Eucharist, Christ and the company of apostles sang an hymn, and went out into the Mount of Olives.

Can we wonder that men have been curious to discover, if it were possible, what that hymn was? "We are surprised not a little," writes Charlemagne to Alcuinus,¶ "that so sweet a hymn, whether it were sung by our Lord himself, or by the disciples in his presence, should have been omitted by all the Evangelists." Alcuinus, however, would not allow that the omission had been made; and affirmed that St. John has given us the very words in the 17th chapter, commencing, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee;" and ending, "that the love wherewith thou hast loved me, may be in them, and I in them." "This," says Alcuin, "is that most sacred and exquisite hymn, which, the banquet being ended, he sang in presence of his disciples with so great sweetness and admirable tenderness." To this opinion, though it must be thought a little extravagant, Grotius has assented. There is, how-

* Ep. 55, ad Januar. n. 34.

† James v. 13.

‡ 1 Cor. xiv. 15.

§ Eph. v. 19.

|| Gerbert (De Cantu et Mus. Sacr. lib. i. c. 1.) supposes that St. Paul may have termed the third species (*the spiritual songs*) *ὕμναι πνευματικαί*, to distinguish them from the profane and carnal (*σαρδικαί*) odes of the Gentiles, to which the Ephesians and Colossians had been accustomed.

¶ Ep. 106.

ever, no certainty or agreement on the point; for, doubtless, the most distant claim of any known hymn to the honour of having been sung at the institution of the holy Sacrament, would have obtained for it insertion into every ancient communion office.*

Now, let us consider for a little, what were the characteristics of the music of the primitive Church. When we say that it was distinguished by its simplicity,—this will readily be conceded: but in what did its simplicity consist? We shall show, that it consisted in the *absence of chromatic modulations*, and the *exclusion of all instrumental accompaniment*:—important characteristics, if we desire to conform the practice of these days to the ancient model.

St. Austin tells us in his Confessions, (lib. x.) that he had often heard tell of St. Athanasius, that he made his chanter of the Psalms sing them with so little inflection of the voice, that it appeared more akin to reading than to singing: and this practice, St. Isidore† attributes generally to the primitive Church. "The ancient Church," says he, "used so slight an inflection of the voice, that the chant was pronounced rather than sung." It is certain, however, as we learn from other sources, that the practice of St. Athanasius was not universal:—we gather this, indeed, from the self-accusations of Augustine himself, whose musical susceptibilities were so affected by the florid‡ compositions of his master and friend St. Ambrose, performed in the cathedral of Milan, that he was inclined to condemn all church music, as a thing tending to the carnal, rather than the spiritual; and who thereupon commends the example of the Alexandrian bishop as safe to follow.

Nor was the fear of this tendency peculiar to St. Austin;—it is apparent in nearly every notice we possess of the use of music in the early Church; and we conceive that at a very early period it gave rise to a disposition, to exclude from christian worship any music that could be identified with the performances that then tickled the ears of the frequenters of the theatre, or of the worshippers of false gods. Those who, like ourselves, trace the corruption of ecclesiastical music in modern times to the influence of the opera, must, we are persuaded, receive it as a remarkable fact, that nearly all we know of the music of the earlier ages of Christianity, is derived from expressions, signifying the abhorrence in which the fathers held that of the theatre, and their fears lest it should find its admirers among the faithful. It is by the contrast which they draw between

* Some have thought that the hymn sung by Christ and the apostles was the psalmody termed by the Jews "the great Alleluia," which was taken from the psalms commencing "Praise ye the Lord," and which they were wont to sing after eating the Paschal lamb; others, that it was the Eucharistic Antiphonal Hymn, used by the Jews after eating and drinking, which was after the following fashion—"Let us give thanks to God, for all his benefits;" to which the bystanders replied, "Praise be to God, who hath fed us with his good things," &c.

† De Off. Eccl. c. 7.

‡ If the "Te Deum" of St. Ambrose be a specimen of his *florid* composition, how plain must have been the chant of those days which was not reckoned florid!

church music and that of the theatre, that we learn the identity of the kind of music they sanctioned with that which we have received from St. Gregory.

Many of the violent oburgations in St. Basil, St. Augustine, and others, were addressed, it is true, to those Christians, who, at the festivals of martyrs had reintroduced the profane and immoral singing and dancing of the pagan theatres and worship. But as these fathers uniformly attribute a moral effect to music, and especially stigmatize as pernicious that kind of it which was popular in the theatres, the passages alluded to must be received as genuine evidences of their desire for the abolition not only of the immoral practices of the pagans, but of the species of music which they believed to foster licentiousness. There is evidence, however, both of a contemporary and of an earlier date, in which the same desire is expressed without reference to any lapse on the part of the Christians themselves. The author of the Apostolical Constitutions says, "Nor on the Lord's days, which are days of joy, do we permit you to speak or to do any thing uncomely: for the Scripture says in a certain place, 'Serve the Lord in fear, and rejoice in him with trembling.' Your rejoicing, therefore, must be mixed with fear; for a christian and faithful man ought not to sing heathen songs, nor meretricious canticles; or, it may happen to him, that while he recalls in the song the diabolical names of idols, the devil may take in him the place of the Holy Spirit."* The words here are, doubtless, referred to as well as the music: not so in the following passage of Clemens Alexandrinus: "Modest," says he, "and grave melodies are to be admitted; on the contrary, soft and enervating music is to be banished as far as possible from our firm and nervous thoughts; music, which, by a wicked and artificial flexion of the voice inclines to a depraved and effeminate life. The grave modulations, however, which belong to temperance, dismiss the messenger of drunkenness and wantonness. *Chromatic* melodies, therefore and meretricious music, are to be abandoned.† And again, in the 6th book of his *Stromata*, he says to the same effect, "That vain music is to be rejected, which unbends the mind with various affections, and which is sometimes lugubrious, sometimes immodest and exciting to lust, sometimes distracting and insane." To understand these passages, and their bearing on the question of the music of the early Church, it must be borne in mind that the ancient Greeks, and their imitators and followers, the Romans, used in music no fewer than six or eight different scales of notes, one of which was termed enharmonic, three chromatic, and two, or as some say, four, diatonic.

We shall not trouble our readers with any attempt to throw light on the perplexed subject of the differences between these scales;‡ suffice it to say, that in rejecting *chromatic* modulations,

* Lib. v. c. 9.

† Lib. ii. *Pædagog.* c. 4.

‡ Without entering into particulars, we may state that one of the diatonic scales proceeded as now by a tone, a tone, and a semitone; the enharmonic by an interval of

Clemens Alexandrinus excluded from christian use the chromatic scales. There were left, therefore, the enharmonic and the diatonic. The former being, as we are informed by Aristides Quintilian,* so difficult to sing, that none but the most practised performer attempted it, there was little likelihood of its being employed in christian assemblies. The diatonic, therefore, was the scale he sanctioned; and this, though he does not name it, is farther proved by the fact, that the character of gravity, sobriety and modesty, for which he wished the music of christian assemblies to be distinguished, is *totidem verbis*, that which, by ancient writers on the art, was attributed to music in the diatonic scale. The same description, also, that Clemens has given us of the effects of chromatic music, may be found in several ancient profane authors; and indeed Macrobius† tells us, that "this genus being of an effeminate nature, and having a tendency to enervate the mind, was seldom employed by the more ancient Greeks or Romans;" and it may be added, that the love of this effeminate and luxurious style was, by pagans themselves, reckoned a proof of the degeneracy of taste and morals.‡

"We wish," says canon 75 of the synod in *Trullo*, "that those who sing in the churches, should neither use inordinate vociferation, nor any of those practices which are not suitable to the church." On which Zonaras thus observes: "Such are those frittered sounds of the *modes*, gay melodies, and the effeminate modulations of the theatre and immoral rites of the pagans, to which, at that period, the singers in churches gave attention."

It would seem, indeed, that the music of the theatres was considered by the fathers to be the very antithesis of that of the Church. In all their strictures on the subject, reference is made to the one to show what the other ought to be. Sometimes they allude to its frittered and chromatic character; sometimes to the vociferous mode of its performance; sometimes to its moral influence; sometimes to the vanity and desire of praise of the performers; but always for the purpose of declaring the enmity which the Church must feel towards it. "How?" says St. Chrysostom, "is it not madness, after hearing that mystical voice from heaven (the *Tersanctus* of the communion), the voice, I say, of the cherubim, is it not madness to pollute the ears with the frittered melodies of the theatre?"§ "They (Christians)," says St. Ambrose,|| "take delight, not in the deadly (mortiferis) songs of the theatre, that enervate the mind and excite to lust, but in the concert of the church, the consonous voice of the people in the praises of God." "Hear ye this, young men," says Jerome, commenting on Eph. v.; "listen to this, ye whose office it is to sing in the church;

two tones and a quarter-tone, and quarter-tone; and the chromatic (the first species will serve as a sample) by a semitone, semitone, and trihemitone.

* *De Musica*, lib. i.

† *Amisit musica gravitatem et virtutis modum, ac pene in turpitudinem prolapsa minimum antiquam speciem servat.*—*Boet. de Musica*, lib. i. c. 1.

‡ *In Som. Scipionis*, lib. ii. c. 4.

§ *Hom. xxi. ad Pop. Antioch.*

|| *Lib. iii. Hexam.*

God is to be praised; not with the mouth, but with the heart: the throat and the mouth are not to be anointed with sweet medicaments, after the manner of actors, that the modes and songs of the theatre may be heard in the church; but with fear, with good works, and knowledge of the Scripture." So Nicetius: * "The sounds or melody agreeable to religion are not such as tragedy employs, but which express true Christianity; not such as are redolent of the theatre, but such as make sinners feel compunction. Your voices ought to be consonous, not dissonous. Let not one protract the notes, another sing softly, or another loudly; but each one humbly conform his voice to that of the choir, not raising it higher or protracting it, for indecent or foolish ostentation, or to please men." We may observe in passing, that this and the following sentences of St. Nicetius, from the same book, show that the psalms were then sung in unison. "And we all," says he, "as from one mouth, with the same sound and modulation of voice, sing together the same psalm. Let, then, him who is unable to equal the rest, be silent, or sing with a low voice, that he disturb not others." "The first lesson in singing," says St. Ambrose, † "is reverence and modesty;" and, indeed, the sober and quiet manner of the Church in chanting, provoked the displeasure of the Donatists, as we learn from St. Austin, ‡ who tells us that this sect reprehended the Catholics, because the divine canticles of the prophets were sung by them with sobriety, while they themselves, as to the sound of a trumpet of exhortation, inflamed their zeal with songs adapted to psalms of human composition. He notices, however, an opposite defect in the churches of Africa, who made too sparing a use of music, which he says is "a thing greatly useful in moving the mind to piety, and in kindling the flame of divine love." The same fear of theatrical music and its accessories, led to its banishment from the private entertainments of Christians. "Let not," are the words of Gaudentius of Brescia, "the chorus of the devil be found in the house of a baptized man and a Christian; let him not be found where the lyre sounds, and the flute, —where all kinds of instruments jingle among the cymbals of the dancers. Unhappy is that house that differs nothing from the theatre."§

Perhaps we may attribute also, to a certain extent, the exclusion of instrumental accompaniment from christian worship in early times, to the same dread of the theatre that led to the banishment of its chromatic vocal trickeries. There are many authorities, however, for believing that a less external cause gave rise to this rule, which, whatever were the cause, was a rule undoubtedly adopted by the primitive church. Clemens Alexandrinus || distinctly condemns the use of musical instruments, even at the private feasts of Christians; and though in another place he seems more indulgent, his words must be

* De Bono Psal. c. 3.

† De Offic. c. 18.

‡ Ep. 55, n. 34.

§ Serm. viii.

|| Pædagog. lib. ii. cap. 4.

taken allegorically. The passage alluded to, is, we believe, the only one in the early fathers which has been thought to countenance the use of instruments of music; and, for ourselves, we cannot for a moment suppose that it does so. The words are as follows:—"One instrument, therefore, we employ, viz.—the peaceful word with which we honour God; not any more using the ancient psaltery, the trumpet, the drum, or the flute, which those who exercised themselves in war made use of, and who despised the fear of God. . . ." And after a little,—“This is our gracious and joyful feast. And if you can sing to the lyre, you will incur no blame, for you imitate the righteous Hebrew king, accepted of God, who said . . . ‘Sing to the Lord with the harp and with a psaltery of ten strings. For does not Jesus signify the ten-stringed psaltery . . . ?’” In another place he severally mentions all the instruments used in the Jewish worship, and assigns to them a mystical signification: referring, for instance, the psaltery to the tongue; “for,” says he, “the tongue is the psaltery of the Lord,” and so on. In the same strain Eusebius,* who leaves no doubt on the question, expressly telling us the difference between the Jewish and the Christian singing of the Psalms. “Formerly,” says he, “when the people of the circumcision worshipped God by symbols and figures, it was not incongruous that the praises of God should have been sounded by psalteries and harps . . . But we, who are the Jews in the inner man, according to the saying of the apostle, ‘He is not a Jew who is one outwardly,’ &c. pour forth our praises from a living psaltery, and an animate harp, and by spiritual songs.” So also St. Chrysostom, commenting on the final psalms, takes notice of the various instruments mentioned, saying that the use of them was conceded to the Jews, because of their infirmity; but with respect to Christians, he gives the same interpretation as Eusebius. “David once sung with Psalms,”† says he, “and we now sing with him: he had a harp of inanimate strings; the church has a harp strung with living nerves. Our tongues are the harp-strings, emitting diversity of sound, but concord of piety. Women, men, old men, and youths, differ in their age; but they differ not in the modulation of the hymns.” And on Psalm cl. “Here there is no need of a harp, of stretched strings, nor of a plectrum, nor any art or instrument; but if you wish it, you may make of yourself a harp.” St. Ambrose also expressly opposes the profane use of instruments to the singing of hymns in the church. “Hymni dicuntur et tu cytharam tenes? Psalmi canuntur et tu psalterium sonas aut tympanum? Merito vae qui salutem negligis, mortem eligis.”‡ So the author of the epistle to Dardanus, among the letters of St. Jerome, enumerates the musical instruments alluded to in the Psalms, but says nothing of the use of any among Christians, summing up his discourse: “Hoc totum figuraliter ac spiritu-

* In Psalm xci.

† On Psalm cxlv.

‡ De Elia.

aliter significat evangelium Christi," &c. Still more apposite is a passage in the author of the Questions and Answers to the Orthodox, among the works of St. Justin Martyr, referred by the monks of St. Maur to the fourth or fifth century. "If," he asks, "verses were invented by the heathen for seduction, and were conceded to those who were under the law, because of their imbecility, how is it that we, who are under grace and perfect, use the songs of children, like those who were under the law?" To which the reply is: "It is not childish to sing, but to sing with instruments, dances, &c. wherefore in the churches the use of instruments is abolished, along with such practices as are proper to children, and there remains the simple chant."

We might have extended our quotations on these points to much greater length; but enough, perhaps, has been said to show that in times anterior to St. Gregory, there were feelings and principles operating in the Church that led to the tacit adoption of the kind of music which in his hands assumed a canonical and recognised form. In the animadversions of Clemens Alexandrinus on chromatic music, we may perceive the existence, or at least the commencement, of the sentiment that terminated in the established use of the diatonic scale, as that proper to the service of the Church, and led, in the earlier times, even to a sparing use of the two semitones of that scale: nor is there any one acquainted with Gregorian music who can help being sensible that it possesses the grave, sober, masculine, and, if we may use the term, abstemious character, which is pointed at in several of the quotations we have made.

In our next we hope to consider more specifically the Gregorian music, and in doing so, to have occasion again to refer to the writings of the earlier fathers for information with respect to the particular portions of the communion office or daily service that were chanted.

NOTICES OF BOOKS.

Verses by a Poor Man. Parts I. and II. Durham: Andrews, 1841.

Who knows not how Wordsworth has sung,—

"Oh! many are the poets that are sown
By Nature; men endowed with highest gifts,
The vision and the faculty divine,
Yet wanting the accomplishment of verse?"

It is not perhaps quite so well known that Coleridge, in his "*Biographia Literaria*," has gainsayed the doctrine thus beautifully enunciated; and, indeed, has in our judgment very satisfactorily disposed of it. According to him there is no reason to fear that the world has lost many poets for lack of the accomplishment of verse. We quite agree

with him. We suspect that whenever the poetical gift resides in any considerable degree of fulness and strength, it will find for itself the natural vent of verse; that, accordingly, all, or nearly all, true poets, of whatever class, have contrived to sing their song, and that those from among the lower orders who are known to fame, are in truth all whom those orders have produced.

Here, at all events, is one who has contrived to gain the necessary accomplishment in question,—to gain it, at least, in such measure and degree as were needful for the utterance of the feelings that stirred him. We must commend his modesty. Most men who take to giving their metrical compositions to the world, unhesitatingly entitle them *Poems*. It never seems to occur to them that their being so is the very point to be proved, or to wait till a valid sentence has given them full right to the appellation. Our Poor Man is more diffident,—he gives his effusions to the world, under no more pretending name than his Verses; but, as far as our humble suffrage can avail him, he is authorized hereafter to call them his Poems. In truth, they are most delightful compositions—fresh from Nature and truth. Our poor friend has, happily for himself and for us, strong faith in his own impulses, and therefore he imitates no one, and aims after no particular grace of style, but expresses the thoughts and feelings called forth by the objects and incidents around him, in the best language he can,—accordingly in pure genuine English, homely no doubt, and sometimes ungainly, but seldom so much so as to mar our pleasure in listening to his strain. “The bonnie North Countrie” seems to be his native one; and the freshness of its hills and mountain streams pervades his singular verses.

We must not omit to mention that this poor man, though a child of genius, and therefore an heir to all its keen relishes and sharp pains, is no quarreller with his lot, or with the appointments of Providence, and the social arrangements which result from those appointments. We will be bound for him he is not to be found at political meetings. The demagogue we are sure has never succeeded in making a prey of him; the socialist, if he has ever aimed his fiery darts at him, has aimed them in vain. His strains are delightful effusions of gratitude to God, and good-will to man. May his contented, devout spirit spread among those with whom he lives! May he be enabled by his pious example to reconcile them to the hardships of their lot, and to gladden their hearts by unfolding to them the rich provision that God has made for the very poorest in this world, and the glorious inheritance He has promised them in the next!

We have some difficulty as to proving the truth of what we have said by extracts; a bad way of enabling the reader to judge of any poetry, and particularly ineligible in the present case, because while our extracts would probably contain all the necessary faults of our poor friend’s manner,—his occasional uncouthness, his shifts in versification, and the like,—they could not exhibit that general character of his publication which puts us in such good humour with him. Nay, for want of seeing that general character, we suspect that some things which have pleased us greatly, might only provoke the laughter of our readers.

However, take the following as specimens of our friend's powers: he thus expresses his delight in music:—

"How sweetly fall the dying tones of music on the ear,
And bring back many lovely thoughts and recollections dear!
The Jew's-harp and the oaten pipe, the penny trumpet small,
The happy faces beaming bright of boyhood's time recall:
While whistles made of sycamore, cut in the hour of spring,
Seem even now their music shrill upon the ear to fling.
And when the bare-legged Highlandman, with bagpipes sounding loud,
Came wandering thro' poor villages, we followed in a crowd:
And when upon our listening ear the faint notes died away,
We scampered back, and sung with joy some ancient roundelay.
Yes! sweetly fall the dying tones of music on the ear:
They bring back many lovely thoughts and recollections dear.
*For music flows for rich and poor, in many a gushing sound,
And spreads the majesty of God and nature all around.*
The pealing organ in the church, the voice of singing men,
I love them now, and when I was a boy I loved them then.
O! think not that poor country-men, who work and till the land,
The feeling of delightful music do not understand!
The warblings of a thousand birds, the murmurings of streams,
With every voice of earth and sky that haunts the poet's dreams:
Such is the precious music which the poor delight to hear,
And they love the music nature gives in the opening of the year.
While I myself have often sat, and listened to the breeze,
That, like some ancient fairy harp, was moaning in the trees:
And when on some lone mountain top, where nothing could be heard,
Save when at times there came the scream of the wild mountain bird:
O! then the very silence there, was music to my mind,
And I listened to such melody with head on hand reclined."

Part II. pp. 10, 11.

"THE POOR MAN TELLETH A TALE.

"A tale is told by the peasants old
In the North of England free,
Where streamlets glide down the mountain side,
And birds sing merrily.

They tell how once, in the village dance,
In the festive times of yore,
There came a sprite in a robe of white,
And a rose in her breast she wore.

Yet she mingled not, on that lovely spot,
With the light hearts tripping there;
But sate silent by, while each wondering eye
Gazed on the stranger fair.

The zephyr breeze, thro' the leafy trees,
Her tresses just did move,
And the young moon threw, 'mid a sky of blue,
Its gleam on her from above.

O! yes—she seemed, as each faint ray
beamed

On her face and lily hand,
To have come from afar, from some
dewy star,
Or else from a fairy land.

They lingered till the cock-crow shrill
Declared the morn was near,
And all save one, had homeward gone,
And the heavens were bright and clear.

The one that staid with the fairy maid,
He saw her rise and go;
She sought a lone fountain in his native
mountain,
And mixed with its murmuring flow.

And to this day, the peasants say,
When the heavens are bright and clear,
At the fountain's head, like some hymn
for the dead,
Wild notes are floating near."

Part I. pp. 17, 18.

We really cannot resist, whatever be the danger of provoking the satire of some, presenting our readers with the following set of verses, wherein

"THE POOR MAN HANDLETH THE SUBJECT OF WALKING-STICKS.

"A walking-stick is a common thing,
And many people use them,
And I have known some young men go
Above a mile to choose them.

Some kinds are smooth and polished well,
And some have silver heads,
With a little hole bored through, and tied
With dangling silken threads.

This is the sort that gentlemen
Oft flourish in the air,
Making a thrust at vacancy,
While country people stare.

Some other sticks, of heavier sort,
With carving-knives are furnished,
Which spring out, when you shake the
stick,
All sharp, and brightly burnished.

This kind is used by gentlemen,
When night is dark as pitch,
For sticking into men or trees,
You cannot well tell which.

Others are most unwieldy clubs,
But useful in their way :
Being such as were employed in Jack
The Giant-killer's day.

And I have heard of other sticks,
That held both ink and pen ;
And formed a curious writing-case
For literary men.

An air-gun other walking-sticks
Contain, for shooting soft,
Making but little noise, and not
Requiring charges oft.

While others have a telescope,
To look at things afar ;
Being used by sentimental youths
To view the evening star.

A lion or a donkey's head
Graces the top of some,
While many have a human hand,
With fingers and a thumb.

And once I knew a curious man,
Who had a large collection
Of every kind of walking-sticks,
And all in great perfection.

Say, are there not some pleasing thoughts,
Which walking-sticks afford ?
I do not mean those dangerous ones,
With a dagger or a sword :

But stout old staffs of crab-tree,
Or hazel ones, or oaken,
Worn smooth by faithful services,
Nor easy to be broken.

I mean such sticks as ancient men,
In favourable weather,
Make use of when, on sunny noons,
They meet and talk together.

Yes ! when the long warm summer days
Bring aged people out,
I love to see the household sticks
With which they walk about.

While others, on the old rough bench,
Beneath some sycamore,
With staff in hand, delight to tell
Their youthful actions o'er.

And oft, in lowly cottages,
Where aged people live,
They would not sell the household stick
For all that you might give ;

Because its simple history,
Familiar to their mind,
With by-gone days and faces fled,
Around their heart is twined.

Above the blackened chimney-piece,
You may see it hanging there ;
Or else 'tis in the corner, close
Beside the elbow-chair.

Or it may be, in childish glee,
Their little grandson, Dick,
Before the cottage, down the lane,
Is riding on the stick.

Say are not many pleasing thoughts
In these plain objects found ?
For simple unpolluted hearts
With simple things abound.

Hurrah ! then, for the walking-stick,
The staff both stout and strong,
Which little boys do ride upon,
Which helps old men along."

Part II. pp. 6—9.

We must now take leave of our friend, thanking him for his two little books, trusting that his allegiance, in their several spheres, to nature, to love, to duty, to religion, and to God, will never falter, and that should greater practice and increased confidence in his powers improve his execution, there will be no accompanying abatement in the sincerity and truthfulness of his strain.

Letter to the Right Reverend the Lord Bishop of Ripon, on the State of Parties in the Church of England. By WALTER FARQUHAR HOOK, D.D. *Vicar of Leeds.* London: Rivingtons, and Burns. 1841. 8vo. Pp. 16.

DR. HOOK'S Letter to the Bishop of Ripon, on the State of Parties in the Church of England, is one of the most interesting of the publications that demand our notice this month. As its interest depends in a great degree on the circumstances which called for it, we shall relate them from somewhat better authority than the statements of newspapers, from which we may fairly presume that most of the readers of Dr. Hook's Letter have gathered their intelligence.

The facts, then, are these. The Pastoral Aid Society, which was first instituted (apparently, at least) for party purposes, and which has certainly been carried on since with a party spirit,—whose party, and whose spirit too, have ever been (as at their first manifestation the Church was led to fear they would be) opposed to authority,—held a meeting in Leeds, not only without the sanction of the Vicar, but, as was generally supposed, and as it is clear enough that the abettors of that society, and the promoters of the meeting, were aware, contrary to his wishes. This meeting was held under the very name of the LEEDS Association of the Pastoral Aid Society. Now, as in all religious matters, *Leeds* signifies the *Parish of Leeds*, just as in municipal matters it signifies the *Borough of Leeds*, and as the Vicar certainly, under the Bishop, represents the church in Leeds,—or Leeds, in the sense of the word with which religious societies are concerned,—this was certainly a most unprincipled aggression.

The speeches at the meeting of the (so-called) *Church Pastoral Aid Society* were as transparent and as violent attacks upon the Vicar personally, as insinuations without the mention of a name possibly can be. There was not a child of twelve years old in the room, who knew the state of feeling on such subjects in Leeds, who did not perceive that the most bitter personal allusions were conveyed in almost every speech made on that evening, from the chairman's opening speech to the last that was uttered. Thus did the *Church (?) Pastoral Aid Society* afford another example of its spirit; but, as might be expected, to the confusion of its abettors in Leeds. For, what was the consequence? The next public meeting at which Dr. Hook appeared was the meeting of the Society for Promoting Christian Knowledge; the Bishop of Ripon was in the chair, and the room, as usual, was crowded. The moment Dr. Hook appeared he was greeted with such cheers as even he never before received, from his attached parishioners. The thought that was evidently struggling for utterance within them was this—"Here is our beloved vicar who, but a very short time past, was most slanderously attacked in this very room: we will, at least, show that he has our sympathies; we will thus far, at least, express our adherence to him and to his principles, and our reprobation of the course which has been pursued by the self-constituted opponents of his authority."

Thus it was that the marked party conduct and party speeches of the Pastoral Aid Society elicited an antagonist feeling at the next *real*

church meeting. It was impossible not to perceive this, and not to refer it to its true source. Dr. Hook himself was evidently much moved; and when, at his rising to speak, he was received with a reiteration of the same hearty plaudits, he was greatly excited, and commenced a noble-minded speech, full of heart and energy, in which he avowed his determination to adhere, in spite of whatever opposition might be offered by faction, to the principles which he had hitherto avowed and acted upon.

The Bishop of Ripon, who was in the chair, is well known to make it his great endeavour to moderate between parties, without declaring himself for either; and fearing that a polemical statement of high church principles was about to follow (a suspicion in which, perhaps, he was not singular—the Doctor's Letter before us shows that it was from not knowing the speaker's intention), he requested Dr. Hook to adhere to matters of a less disputed character. He would have done the same, as every one who knows him may be certain, if he had expected a polemical speech from any person, of any party, when he was the chairman: and this we the more carefully note, because, by some, the Bishop's interference has been industriously perverted into an expression of disapproval of Dr. Hook's principles. The real truth is, that he expressed neither approval nor disapproval of any principles at all, nor wished to throw the weight of his authority into either scale; but he did wish to put a stop to what seemed the beginning of strife. The Letter before us contains what was to have been the remainder of Dr. Hook's speech.

As a speech, then, rather than as a carefully-elaborated letter, and with reference to the circumstances above stated, Dr. Hook's pamphlet should be read; and then, we are sure, it will be thought remarkably temperate, and, however startling in some of its propositions, worthy of careful and candid consideration. There is nothing more true than the fact on which the whole turns, "that the Church of England is now a divided body;" and yet, as we shall presently observe, neither is anything more true than that it is an *united*, a *wonderfully united body*. To proclaim the fact in Leeds was not necessary, *for the sake of conveying information*; but it was necessary to *point out the consequent line of duty*; and had been rendered so by the violent conduct of those who had long opposed themselves to authority, and compacted themselves into a faction. To use the expression of the Letter itself,

"It is a fact, an undeniable fact, that there are two parties in the Church of England; the high church party, and the low church party. . . . The meeting of the Pastoral Aid Society, in Leeds, which was regarded as a demonstration against me, the vicar of the parish—a 'rally,' as it has been called—declared it to my parishioners. It would indeed be worse than affectation, and a want of moral courage, to deny what is evident to all."—P. 5.

Whether it be equally certain, that every man must therefore become a party man (which is, perhaps, the impression of Dr. Hook's meaning which will be conveyed by his Letter), is another question, and which certainly we should answer in the negative, unless the word *party* be understood in a somewhat restricted sense. But, certainly, this state of affairs does justify a more zealous adherence to the school to which each person may be attached; not to its particular fancies

and dogmas, but, at least, to the broad principles by which it is characterised; not to the bitterness of party, but to its generous sacrifice of self to a common cause; not to the suppression or undervaluing of any truth, but to the more zealous expression of that which is attacked. In a word, that attachment to a principle which is sometimes harshly, but unjustly, called party, which Dr. Hook himself exemplified in the following passage, and which his parishioners exemplified on the late occasion. This kind of warm attachment to principle is justified by the present state of things. Dr. Hook says of himself:—

“On the publication of the 90th Tract for the Times, I determined to point out, in a pamphlet, what I considered to be its errors; but the moment I heard that the writer was to be silenced, not by argument, but by a usurped authority, that moment I determined to renounce my intention,” &c.—P. 5.

That is, admitting, as Dr. Hook is known to do, the general principle which runs through the series, he would not, for the sake of that general principle, for the sake of the school, attack even a particular opinion, at the very time when the school was suffering from misconstruction, and the principle itself seemed in danger. If this is party, and this is what Dr. Hook means by it, surely it is not wrong. Again, the people of Leeds see their Vicar attacked, and take the opportunity to range themselves the more zealously under the authority of one whom they love and revere;—this is the way they have learned to be party men, from his teaching and example; and surely in this sense, the circumstances of the times forced them to “take their side.”

But if we were without these examples, the whole tenor of Dr. Hook's writings would prove that such is his meaning. We would only refer to his “*Call to Union, on the Principles of the English Reformation*,” to prove this.

We said just now, that the Church of England is *wonderfully united*; and when we consider to how great a blessing, and how high a principle of unity, her apparent divisions may, in one sense, be referred, we shall, we are sure, be thankful for the good, rather than disheartened by the apparent evil. It is because of the mystical union which, as a church, we possess, that we can so differ as we do, and yet remain one. Look at the Dissenters: they pretend to exult over our divisions: but why does not every community, every “interest,” appear just as much divided? Just because they do actually divide, and make schisms day by day, having no divine principle of unity to keep them together; and so being absolutely and confessedly split up into as many factions as the peace of each community requires, their very divisions make them seem at peace. But will they be so kind as to give us authentic accounts of the number of sects into which Methodism, for instance, has divided itself, that it may be at peace? And have they absolutely separated upon graver subjects than we differ upon, yet remain united? We have not room to follow up this subject, important as it is, but we will conclude with an extract from Dr. Hook's Letter, which may serve to reconcile us on other grounds, even to that appearance of disunion, which we confess to be, in itself, evil.

"Doubtless, our divisions are permitted as the punishment of our sins. They are our affliction. But every punishment, and every affliction, if borne in piety, may become eventually a blessing. Our present division may have this salutary effect. It may place a barrier on either side. While both parties are narrowly watched by their opponents, neither will be permitted to deviate in the extreme. Both parties continuing in the Church of England, will receive her for their guide; and to her articles and formularies an appeal will be continually made. The accusing party will not, indeed, be permitted to interpret those articles and formularies in his own sense, and then, begging the whole question, to accuse his opponent of heterodoxy; but the accused party will always find it necessary to make good his cause, by showing that he does not in reality depart from the common standard."—P. 12.

The School Miscellany. Nos. I. II. III. Hackney: Turner.
London: Houlston & Stoneman. Price 1d. each.

WE have looked carefully over the three numbers of this little monthly publication, which is as miscellaneous as its title implies; and have found nothing to object to. And this is no mean praise for a book of this class; for children's books have long since been the spoil of brainless experimentalists and sentimental ladies, (Charlotte Elizabeths, Mrs. Sherwoods, &c. &c.) It is not easy to say how the infant mind may be most successfully interested; but we are disposed to think that the plan of continuing subjects from number to number is, in this instance, rather too extensively adopted.

We may here also note a fault common to almost all modern books written for children: they do not exercise the imagination. In our younger days, Fairy and Eastern Tales formed the staple of our literary amusement. Many of the books were quite worthless; but still we maintain that this is the best sort of fiction for children. Archdeacon Wilberforce has given a specimen of what might be done, in his "Rocky Island." "Fables for Children" from the same hand would be invaluable.

We have great pleasure in calling the attention of our readers to "St. Antholin's, &c. a Tale for the Times," by F. E. Paget, M.A. Rector of Elford, &c. Burns, 1840. It is most admirable, and deserves a large circulation wherever church building or church repairs are being talked of.

In connexion with this, we recommend a little Tract put forth by the Cambridge Camden Society, entitled, "A few words to Churchwardens on Churches and their Ornaments," &c. Second edition. Stevenson, Cambridge. Rivingtons, London. 1841. It is very cheap, and is sold at a gradual reduction of price, according to the number of copies ordered, 25, 50, or 100.

Mr. Champneys, the active rector of Whitechapel, has just published a little volume of Scripture stories ("Images" he calls them) in imitation of Archdeacon Wilberforce. And we can only say, that he is one instance, out of many, how an excellent parish priest makes a very indifferent author. In the hortatory discourses of the pulpit great accuracy of definition is happily not often required; but in writing for the press it is very different. The simplest child's book should not be published without a full acquaintance with all doctrinal theology. The first story (which is all that we shall notice) is founded on the parable of the Wedding Garment, and has for its title, "The White Dress." For fear, we presume, of some supposed consequence, Mr. Champneys, it appears, cannot admit that all baptized persons receive "remission of sins

and the gift of the Holy Ghost;" and he is thus led (no doubt unwillingly) so far to falsify the Scripture narrative, as not only not to represent all the guests as enjoying the offer of a wedding garment, but absolutely states that their application is rejected. To what inconsistencies are men "of little faith" driven! We wish Mr. Champneys would try to imitate Archdeacon Wilberforce a little more closely, so as, if not to be equally lively and powerful, at all events to be as fearlessly orthodox.

"The Art of Contentment," by Lady Pakington, a new edition, edited by the Rev. W. Pridden, M.A. Vicar of Broxted, Essex, Burns, 1841, is the most recent publication in the series entitled "The Englishman's Library," in which it seems well to deserve its place. It is a reprint of a treatise to be found among the works of the author of the *Whole Duty of Man*, and is ascribed, seemingly on incontrovertible grounds, by Mr. Pridden; along with that work and others, to Dorothy Lady Pakington—a noble lady whose house was the refuge, and whose confidence was fully imparted to, the great Hammond. The question is one of great interest, but we can do no more than refer our readers to Mr. Pridden's very able preface.

"The Gospel Narrative of our Lord's Passion harmonized," &c. by the Rev. F. Williams, B.D. Fellow of Trin. Coll. Oxon. Rivingtons, 1841, seems a beautiful book, on a most admirable plan. It is delightful to find so many of our more learned divines of so devotional a spirit, and so occupied with practical religion.

"The Biblical Cabinet," Vol. XXXI. "Gess on the Revelation of God in His Word," translated by W. Brown, A.M. Edinburgh, Clark, 1841. The German author of this book seems a man of piety and spirituality of sentiment. His work, too, is somewhat of a desideratum in our language; at least we are not aware of any good English account of Holy Scripture, presenting the reader with the leading circumstances connected with each book, and its place in, and bearing on, the sacred whole, such as might help the young learner to a living apprehension of his Bible. Before this work, however, be employed in education, its contents should be carefully investigated. We say this, not as having observed (in the mere peep into it which we have taken) any thing to censure; but from a recollection of the country whence it comes, and the fact that translators, in their admiration of the general spirit of a pious and believing German author, are apt to be indulgent to occasional aberrations from orthodoxy. Another remark we must make. Such a work as the present cannot be really well done, in our judgment, except by a Churchman. We have glanced over Dr. Gess's account of the Epistle to the Ephesians. He nowhere speaks of it, and probably never thought of it, as, what in truth it is, a magnificent essay on the Church. Probably the parables in St. Matthew's Gospel are similarly handled, with a total absence of allusion to what we consider to be their real bearing.

"The Living and the Dead: a Letter to the People of England on the State of their Churchyards," &c. by a Philanthropist, Whittaker & Co. &c. 1841, is, to say the least, a very interesting pamphlet. The horrors of our Churchyards in large towns are powerfully exhibited. Some of them are doubtless difficult to avoid without a legislative remedy; but many of those brought forward in this little work seem the fault of individuals. Our author, in his title-page, announces, "Practicable suggestions for their (the Churchyards') improvement." How far his scheme of having "a Minister of public health" invested "with extensive powers necessary to enable him to carry into effect such regulations as he may deem expedient, or such as may be delegated to him by parliament or other competent authorities"—a minister to whom it will often be necessary, "notwithstanding the utmost vigilance and circumspection, to infringe upon individual rights and customs," and who, therefore, "must be invested with

competent powers to enforce his alterations effectually," and "placed out of the reach of popular control"—be entitled to the appellation of *practicable*, we leave to others to determine. We most cordially concur with our author in thinking that burial in churches ought by all means to be forbidden.

"A Letter on the Education of the Middle Classes," by Thomas Littlehales, M.A. Student of Christ Church, Oxon, &c. Third Edition, (Ward, Stratford-upon-Avon, 1840), is very sound and important. The author's plan of a school for the middling classes deserves great attention.

We cannot give similar praise to "A Series of Letters on National Education," by Philanthropos, (Palmer and Son, 1841.) The author seems an honest, but, we suspect, he is a very ignorant man.

While on the subject of Education, we must express our regret that we have allowed the important "Letters of Catholicus, on Sir R. Peel's address at Tamworth," to remain so long unnoticed. They are, however, we believe, so well known, that no injustice is done them by our inadvertence.

"Erasmi Roterodami ad Gregorium XVI. Epistola Singularis," Oxonii, (Baxter, 1841.) may be a very good piece of playfulness in other respects, but subjects are touched on in it, too solemn for such a performance.

Those who conceive it their duty to have an opinion on the recent Oxford controversy, must read Mr. Newman's "Letter to Dr. Jelf, and to the Bishop of Oxford," Mr. Perceval's "Vindication of the Principles contained in the Tracts for the Times," and the two pamphlets of the Rev. W. G. Ward, Balliol College, (all published by Rivingtons), on one side. On the other, there are Mr. Wilson's Letter, (Rivingtons), Dr. Wiseman's "Letter to Mr. Newman," (Dolman), and Mr. Phillips's pamphlet, (ditto,) soliciting their attention. We do not recommend those who are pursuing a quiet path of domestic duty, who feel assured of the great principles of the Church to which they belong, and on whose judgment no call whatever is made, to enter on the controversy at all. Let the fair sex take warning from "A Peep into Tract No. XC." by Charlotte Elizabeth, (Seeley and Burnside, 1841.) Its frightfully unfeminine character must shock every really delicate mind. What male combatant, at least of those who have given their names, even among the ranks of those most opposed to Tract No. XC., has applied to its excellent author the language of this most painful pamphlet? Women, even the most gifted, are out of their element in controversy. It is no loss to them that they are so, provided they keep mindful of the circumstance.

Out of Dr. Wiseman's share in this pamphlet-war has arisen a new branch of it, in the shape of Three Letters to him from the Rev. William Palmer, M.A. Worcester College, Oxon, (Parker, Oxford, and Rivingtons, 1841), which have produced another from himself.

In connexion with this subject, too, Mr. Maurice's Letter to Archdeacon Wilberforce, containing some remarks on a particular statement in Dr. Hook's Letter to the Bishop of Ripon, has great claims on their attention.

Passing from No. XC. to the Tracts for the Times in general, we find that Dr. McIlvaine, the Bishop of Ohio, has attacked them in a voluminous work, entitled, "Oxford Divinity, compared with that of the Romish and Anglican Churches," (Seeley and Burnside, 1841.)

Still looking in the same direction, but once again contracting our view to a subordinate feature, we must call attention to "A Letter on the Tract for the Times, No. LXXXIX." by the Rev. S. R. Maitland, (Rivingtons, 1841.) This has nothing to do, either with the recent controversy, or with the general questions connected with the Tracts. Its subject, however,—that of mystical interpretations of Holy Writ,—is so important, and Mr. Maitland is so competent to its investigation, that (not meaning to arbitrate between him and his antagonist) we cannot but wish that he had handled it at greater length, and produced a counter view, equally elaborately brought out with that he opposes.

The Rev. R. Montgomery has issued, in compliance with prevailing practice, a *people's edition* of his poem, "Satan." It is published by Murray, Glasgow.

Mr. Burns has published, in a neat and attractive form, "Three Discourses of the Rev. Joseph Mede, B.D. : the Church, the Offertory ; edited C. E. Harle." Those who are aware of the great importance of Mede's works in the internal history of the Church, can want no recommendation of ours in favour of this reprint.

We have been favoured with two sermons from a very high quarter,—from an author, whose every word is weighty—Bishop Doane, of New Jersey. They are entitled, "The Bush that burned with Fire," and "The Faith once delivered to the Saints," (Burlington, 1841.) They seem in every way worthy of their Right Rev. author's previous reputation.

Among single sermons, we would notice one by Mr. Hussey, preached before the Society of Christ Church, in Oxford, on Easter-day last. It is entitled, "The Great Contest," and is a very powerful appeal to young men on the nature and consequences of sin,—and one by W. J. Cheshyre, M.A. entitled, "The Messenger of Christ," preached at the Ordination held by the Lord Bishop of Worcester, December, 1840, and published by his Lordship's desire. (Rivingtons, 1841.)

The Lord Bishop of Nova Scotia has printed an important Circular, addressed to the Clergy of his diocese, giving his reasons for withholding his support from "the Colonial Church Society."

RETROSPECT OF AFFAIRS.

THE parliamentary history of the last month is clear and full in every one's recollection. It is one, too, on which comment would be quite superfluous. At present, the whole world is waiting for the issue of Sir R. Peel's startling and decisive motion, involving as it does constitutional principles, which throw all ordinary parliamentary contests into the shade. There is, of course, no manner of doubt that an appeal to the country is about to be made forthwith. A more solemn and awful one than it should be regarded, we scarcely remember.

In Spain, the Duke of Vittoria has been appointed sole Regent, and has thus reached what, we suppose there is no want of charity in believing, has been for some time the great aim of his ambition. He seems to find serious difficulties in procuring a ministry.

What is usually styled the Eastern Question is, we believe, generally considered settled, with the concurrence of France, who therefore returns to her former relations with the European family. The Turkish empire, however, gives indications of the most rickety condition, having at present the task of putting down a very serious insurrection in Candia; and although that in Bulgaria seems to have been suppressed without much difficulty, it is obvious that so alien a race, with so alien a religion, as the Turkish will hardly, in the decrepitude of its power, maintain an assured ascendancy over that and the neighbouring provinces. Any contingency may be enough to wrest them from the Porte.

We rejoice to observe, that there are still hopes, seemingly not ill-grounded, of the missing "President."

ECCLESIASTICAL INTELLIGENCE.

ORDINATION.

Bishop of Ely, at St. George's, Hanover Square..... May 23.

DEACONS.

| Name & Degree. | Coll. | Univ. | Name & Degree. | Coll. | Univ. |
|--|-------|-------|---|--------|-------|
| Andrew, T. B.A. | Pem. | Cam. | Oliver, W. H. B.A. (<i>l. d. Exet.</i>) | Trin. | Cam. |
| Blackall, S. M.A. | Joh. | Cam. | Reynolds, E. B.A. (<i>l. d. Exet.</i>) | Wad. | Oxf. |
| Colson, C. B.A. | Joh. | Cam. | Reyner, G. F. B.A. | Joh. | Cam. |
| Davis, J. LIT. (<i>l. d. Llan.</i>) | Joh. | Cam. | Rugeley, J. W. S. B.A. | Joh. | Cam. |
| Frost, P. B.A. | Joh. | Cam. | Sharpe, W. R. B.A. | Cath. | Cam. |
| Hemery, J. M.A. | Trin. | Cam. | Thompson, E. B.A. | Chr. | Cam. |
| Main, T. J. B.A. | Joh. | Cam. | Williams, J. J. LIT. (<i>l. d. Llan.</i>) | | |
| Martyn, J. B.A. (<i>l. d. Exet.</i>) | Joh. | Cam. | Wilkinson, C. A. M.A. | King's | Cam. |

PRIESTS.

| | | | | | |
|---------------------------------------|------|------|-------------------|--------|------|
| Elwyn, W. M. H. M.A. | Pem. | Cam. | Marsh, W. M.A. | Tr. H. | Cam. |
| Jones, S. LIT. (<i>l. d. Llan.</i>) | | | Peck, E. A. B.A. | Trin. | Cam. |
| Mallinson, W. B.A. | Mag. | Cam. | Townsend, J. M.A. | Qu. | Cam. |

ORDINATIONS APPOINTED.

| | |
|--|------------|
| Archbp. of York, at Bishopthorpe | } June 6. |
| Bishop of Bath and Wells, at Wells | |
| Chichester, at Chichester | |
| Gloucester and Bristol, at St. Margaret's, Westminster ... | |
| Lincoln, at Lincoln | |
| London, at St. Paul's Cathedral..... | } June 27. |
| Lichfield, at Eccleshall | |
| Peterborough, at Peterborough | |
| Hereford, at Hereford | |
| Winchester, at Farnham | |
| Ripon, at Ripon..... | July 4. |
| Salisbury, at Salisbury | July 11. |
| | July 25. |
| | Sept. 19. |

PREFERMENTS.

Right Rev. HENRY PEPYS, D.D. Bishop of Sodor and Man, to be Bishop of Worcester.
 Rev. THOMAS VOWLER SHORT, D.D. to be Bishop of Sodor and Man.

| Name. | Preferment. | County. | Diocese. | Pop. | Patron. | Val. |
|---------------------|---|------------|-------------|------|--------------------------|------|
| Allen, H. | St. Paul's, Bury, p.c. | Suffolk | Norwich | | | |
| Baker, R. | Friston, v. c. Snape | Suffolk | Norwich | 980 | R. W. H. H. Vyse, Esq. | £194 |
| Barry, C. U. | { St. Edward's, Cam- bridge, p.c. } | Cambridge | Ely | | Trinity Hall, Cam. ... | 66 |
| Baugh, F. | Great Ilford, v. | Essex | London | 3512 | All Souls Coll, Oxf. ... | 156 |
| Bayley, W. H. R. | Stapleton, p.c. | Gloucester | G. & B. | 2175 | Sir J. Smyth, Bart. ... | 112 |
| Blackwell, R. E. | Amberley | Gloucester | G. & B. | | D. Ricardo, Esq. | |
| Bloom, J. H. | Newton, v. | Norfolk | Norwich | 70 | Bishop of Ely | 103 |
| Bond, R. | Briston, v. | Norfolk | Norwich | 1037 | | 174 |
| Brown, R. | North Aston, v. | Oxford | Oxford | 305 | C. P. Bowles..... | 133 |
| Burnaby, T. | { Market Bosworth, R. } | Leicester | Peterboro' | | Rev. C. Wright, &c. ... | |
| Carew, G. P. | Sheviock, R. | Cornwall | Exeter | 453 | W. H. P. Carew, Esq. | *412 |
| Caulfield, W. | { St. Mary's, Kil- kenny } | Ossory | | | Bishop of Ossory..... | |
| Comyn, H. N. W. | Brumstead, R. | Norfolk | Norwich | 107 | Earl of Abergavenny | 170 |
| Dannett, W. | { Naunton Beau- champ, R. } | Worcester | Worcester | 149 | Lord Chancellor | *96 |
| Darwell, J. C. | { St. Mary Magdalen, Peckham, p.c. } | Surrey | Winchester | | | |
| Evans, E. | Garthell, p.c. | Cardigan | St. David's | 216 | Rev. S. Evans | |

PREFERMENTS,—continued.

| Name. | Preferment. | County. | Diocese. | Pop. | Patron. | Val. |
|---------------------|---|-------------|------------|----------------|---|----------------|
| Evans, R. D..... | Kingsland, n. | Hereford | Hereford | 1074 | Rev. W. Evans..... | *£800 |
| Fayrer, R. | { Scissett, P. c. in High Hoyland. | York | Ripon | 1118 | J. W. Beaumont, Esq. | 455 |
| George, W..... | { Cherington, n. | Gloucester | G & B. | 251 | W. George, Esq. | *176 |
| Glasebrook, J. K. | { St. James's, P. c. Lower Darwen. | Lancash. | Cheshire | 2667 | Rev. Dr. Whittaker... | 43 |
| Hedley, T. A..... | { St. James, P. c. nr. Gloucester | Gloucester | G. & B. | | { Bishop of Gloucester and Bristol | |
| Herning, H. | { St. Giles, v. Oxf. | Oxford | Oxford | 2853 | St. John's College | 160 |
| Humfrey, R. P. . | { Thorpe Mandeville, n. | Northamp. | Peterboro' | 175 | R. P. Humfrey..... | *281 |
| Jenkins, O..... | { Longworth, n. | Berks | Oxford | 1034 | Jesus Coll. Oxford.... | *682 |
| Legg, H. J..... | { Brimscombe, P. c. | Gloucester | G. & B. | | D. Ricardo, Esq. | |
| Lysons, S. | { St. Luke, P. c. Gloucester | Gloucester | G. & B. | | Rev. S. Lysons..... | |
| Macauley, J..... | { Bovey Tracey, v. | Devon | Exeter | 1697 | Queen..... | *223 |
| Macdonald, W. M. | { Calstone, n. | Wilts | Salisbury | 32 | Marq. of Lansdowne. | *192 |
| M'Cornich, J. | { Coalville, P. c. | Northampton | Peterboro' | | | |
| Oldknow, J. | { Bordesley, P. c. | Warwick | Worcester | | Vicar of Aston..... | *300 |
| Pashley, W. | { Aston Somerville, n. | Gloucester | G. & B. | 103 | Lord Somerville | *272 |
| Randolph, E. J. . | { Tring, P. c. | Herts | Lincoln | 3498 | Ch. Ch. Oxford | *157 |
| Rice, H. M. | { Southhill, n. cum Callington | Cornwall | Exeter | 1918 | Lord Ashburton | *748 |
| Roughton, W. C. . | { Stopham, n. | Sussex | Chichester | 129 | G. Bartelot, Esq..... | *150 |
| Simpson, F. | { Carnaby, v. and Boynton, v. | York | York | { 155 { 114 | Sir W. Strickland | { 44 { *141 |
| Sleath, J. Dr. | { Thornby, n. | Northamp. | Peterboro' | 198 | { B. Colton & N. Powell, Esq. | { *364 |
| Snelgar, J. B..... | { Royston, v. | Herts | London | 1757 | Lord Dacre | 107 |
| Sowden, S. | { Mytholm, P. c. in Halifax | York | Ripon | | | |
| Stone, S. | { St. John Sepulchre, Norwich, P. c. | Norfolk | Norwich | 1332 | Dean and Chapter | 185 |
| Stubbs, J. H..... | { Dromiskin, n. | Louth | Armagh | | Lord Primate | |
| Sutcliffe, H. | { Keele, P. c. | Stafford | Lichfield | 1130 | R. Sneyd, Esq..... | 171 |
| Thomas, J. N. H. | { Milbrook, P. c. | Devon | Exeter | | { Earl of Mount Edge- combe..... | { 50 |
| Tiddeman, R. P. G. | { North Hinksey, P. c. | Berks | Oxford | 187 | | 105 |
| Upjohn, F..... | { Gorleston, v. cum Southtown, n. | Suffolk | Norwich | 3420 | Rev. F. Upjohn | 381 |
| Walsh, H. G..... | { St. John, Clifton, P. c. | Gloucester | G. & B. | | | |
| Wilkinson, A. | { Downside, P. c. | Somerset | | | | |
| Young, J. C. | { Minty, v. | Gloucester | G. & B. | 583 | Archdn. of Wilts..... | *166 |

* * The Asterisk denotes a Residence House.

APPOINTMENTS.

| | | | |
|---------------------|---|--------------------|---|
| Abbott, J..... | { Curate of Aughavilly, in the Diocese of Armagh | Edwards, J..... | { Professor of Greek in the Uni- versity and Canon in the |
| Adams, J..... | { Chaplain to the Convict Ship at Devonport | Ellison, N. T.... | { Cathedral of Durham |
| Ashley, J..... | { Preb. of Ely Cathedral | Falkner, W. N. . | { Rural Dean of Pawlet |
| Bennett, Rev. Mr. | { Head Master of Diocesan School at Cowley, Oxfordsh. | | { Prebendary of Newchapel, Co. of Tipperary |
| Boyes, W..... | { Cur. of Dunaghy, Co. Antrim | Fitzgerald, J. ... | { Curate of Staplestown, in the Diocese of Leighlin |
| Carpenter, C. | { Curate of Buckland Filleigh, Devon. | Hamilton, W. K. | { Can. of Salisbury Cathedral |
| Collier, Mr. C. J. | { Head Master of Royal Gram- mar School at Henley | Hurly, R. C..... | { Vicar-General of Ardfer and Aghadoe, in the Diocese of Limerick |
| Crotch, W. R..... | { Chaplain to the Taunton and Somerset Hospital | Knox, Rev. R. . | { To Treasurership of Limerick |
| Cumming, Rev. J. G. | { (Vice-Princ. of King Wil- liam's Coll. Isle of Man | Langmead, G. W. | { Chapl. at Citadel, Plymouth |
| Daniell, R. | { Dean of Flegg and Great Yar- mouth | Lloyd, R..... | { Assistant Minist. of St. Jude's, Glasgow |
| Disney, H. P.... | { Cur. to the District of Kildar- ton, Diocese of Armagh | Maltby, R. B.... | { Curate of Kirkby Woodhouse, Notts. |
| Drake, W. | { Second Master of the Free School, and Lecturer in St. John's Church, Coventry | Massie, Rev. E. | { Tutor in University College of Durham |
| | | Mules, J..... | { Cur. of Binegar, near Wells |
| | | Mungeam, W. M. | { Minister of the Episcopal Chpl. White's Row, Spitalfields |

APPOINTMENTS,—continued.

| | | | |
|-------------------|---|------------------|---|
| Perry, A. B..... | { Vicar-Choral in the Cathedral of Kilkenny | Thompson, R.... | { Cur. of West Wittering, near Chichester, to be Chaplain of H. M. S. Impregnable |
| Portman, F. B.... | { Rect. of Orchard Portman, to be Rural Dean of Taunton | Thornton, I. ... | { Chapl. of the Infirmary and Lunatic Asylum, Northampton |
| Ridding, C. H.... | { Rect. of Rolleston, Wilts, and Vicar of Andover, to be Fellow of St. Mary's College, Winton | Wade, I. | { Cur. to the District of Altadysart, Diocese of Armagh |
| Smith, G..... | { Minst. of the Episcopal Chpl. at Goole, Yorkshire | Wilson, W..... | { Surrogate of the Dioceses of Cork, Cloyne, and Ross |

CLERGYMEN DECEASED.

VENERABLE ARCHDEACON CAMBRIDGE, Prebendary of Ely, and Rect. of Elme, Cambridgeshire.

| Name. | Preferment. | County. | Diocese. | Pop. | Patron. | Val. |
|-------------------|----------------------|------------|------------|------|------------------------|-------|
| Bardin, C..... | Derryloran, R. | Tyrone. | | | | |
| Cooper, J. | { Newton Broms- | Northamp. | Peterbro' | 122 | Major T. Penrice..... | *£119 |
| | { wold, R. | | | | | |
| Dyke, H. T. | Pelynt, v. | Cornwall | Exeter | 804 | J. W. Buller, Esq.... | *240 |
| Evans, J..... | Sealford, v. | Leicester | Peterbro' | 467 | Duke of Rutland ... | 255 |
| Gavin, J..... | Wallstown, R. | Cork | | | | |
| Gould, Geo. | Fleet, v. | Dorset | Sarum | 122 | | 66 |
| Handasyde, R. ... | Stillington, v. | York | | 717 | D. & C. of York | *178 |
| Kinleside, O..... | Poling, v. | Sussex | Chichester | 202 | Eton College | *158 |
| Messenger, G. ... | { Barton, St. David, | Somerset | B. & W. | 410 | Preb. of Barton | 38 |
| | { P.C. | | | | | |
| Shute, H..... | { FramptonCotterell, | Gloucester | G. and B. | 1816 | { Duke of Beaufort and | *520 |
| | { R. | | | | { others | |
| | { & Stapleton, P.C. | Gloucester | G. and B. | 2175 | Sir J. Smyth, Bart.... | 112 |
| Smith, J. | { St. James's, P. C. | Lancaster | Chester | | J. Cragge and others. | 188 |
| | { Toxteth Park, | | | | | |
| | { Liverpool | | | | | |
| Thomas, Sir J. G. | Bodiam, v. | Sussex | Chichester | 439 | | *280 |
| Whicher, J. C.... | Stopham, R. | Sussex | Chichester | 129 | W. Smith, Esq. | *150 |

Watson, W. T..... Curate of Hunstonworth, Durham.

UNIVERSITIES.

OXFORD.

In a convocation holden on April 29, the appointment of the following gentlemen to the office of Public Examiners was unanimously approved:—The Rev. Edw. Arthur Dayman, M.A. Fellow of Exeter College, *In Literis Humanioribus*; the Rev. Robt. Walker, M.A. of Wadham College, Reader in Experimental Philosophy, *In Disciplinis Mathematicis et Physicis*.

The following degrees were conferred:—

B.C.L.

Nicholl, H. Iltid, St. John's Coll.

M.A.

Barney, Rev. J. Magdalen Hall.

Carey, Chas. Oriel Coll.

Champneys, M. H. S. Brasenose Coll.

Cornish, T. B. Fellow of Oriel Coll.

Emeris, Wm. R. Fell. of Magdalen Coll.

Fagan, G. H. Urquhart, Oriel Coll.

Hall, Rev. Wm. R. Balliol Coll.

Martelli, C. H. A. Trinity Coll.

Mount, E. S. Demy of Magdalen Coll.

Nixon, Rev. F. R. late Fell. of St. John's Coll.

Talbot, Rev. G. St. Mary's Hall.

Walker, C. H. Worcester Coll.

Williams, Robt. Jesus Coll.

B.A.

Blayney, R. Exeter Coll. Grand Comp.

Carey, C. P. Wadham Coll.

Charteris, Hon. F. Christ Church

Mitchell, H. Lincoln Coll.

Ker, D. Stewart, Christ Church.

The Heads of Colleges have appointed the Rev. James Garbett, M.A., late Fell. of Brasenose Coll., now Rector of Clayton, near Brighton, to preach the Bampton Lecture for the year 1842.

In a convocation, holden on May 6, it was unanimously resolved to contribute the sum of 1,000*l.* to the fund for the endowment of Colonial Bishoprics.

In the same convocation an election was holden for a Vinerian Scholarship, in the room of Mr. Thomas, of Trinity College, now one of the Tutors and Proctor of the University of Durham. At the close of the scrutiny the numbers were as follows:—John Gordon, B.A. Brasenose College, 85; S. H. Northcote, B.A. Scholar of Balliol College, 34; George L. Browne, B.A. St. John's College, 22.

In a convocation, holden on May 13, the Rev. John Russell Shurlock, M.A. of Queen's College, Cambridge, was admitted *ad eundem*.

At the same time the following degrees were conferred:—

D.C.L.

Nicholl, H. I. St. John's Coll. Grand Compounder.

B.D.

Crouch, J. F. Fell. of Corpus Christi Coll.
Dayman, E. A. Fellow of Exeter Coll.
Hatherell, J. W. Brasenose Coll. Grand Compounder.

B.C.L. BY COMMUTATION.

Surtees, Wm. E. University Coll.

M.A.

Andrews, T. D. Scholar of Corpus Christi Coll.
Brown, G. R. Student of Christ Church.
Cosser, Rev. W. M. Trinity Coll.
Freeland, H. W. Christ Church.
Parry, Robt. L. Jones, Jesus Coll.
Southouse, Rev. G. W. Oriel Coll.

B.A.

Buckmaster, R. N. Christ Church.
Churchill, H. Trinity Coll.
Donovan, Alex. Trinity Coll.
Eldridge, J. A. Worcester Coll.
Green, T. Scholar of Brasenose Coll.
Griffith, T. C. Wadham Coll.
Jenkins, J. D. Edw. Jesus Coll.
Lowth, A. J. Scholar of Exeter Coll.
Mason, Joseph, Queen's Coll.
Northcote, G. Barons, Exeter Coll.
Pack, L. Balliol Coll. Grand Comp.
Penrice, John, Brasenose Coll.
Pigot, Edw. Brasenose Coll.
Pitt, Joseph, Oriel Coll.
Smith, Offley, Oriel Coll.
Thompson, C. E. Trinity Coll.
Tufnell, Thos. P. Wadham Coll.
Tuttliff, Edw. Christ Church.
Underwood, R. St. John's Coll.
Watt, Frederic, University Coll.
Woolward, A. Gott, Magdalen Coll.
Wynne, J. H. Christ Church.

On Thursday, May 6, the Rev. Chas. Ridding, B.C.L. late Fellow of New Coll. and Vicar of Andover, was elected a Fellow of Winchester College, in the room of the late Ven. Archdn. Clarke.

In a congregation, held May 21, the following degrees were conferred:—

M.A.

Cockin, Rev. Wm. Brasenose Coll.
Coley, Rev. J. Christ Church.
Pughe, Rev. Richard, Jesus Coll.
Topham, Rev. John, Worcester Coll.
Wright, Rev. T. B. Wadham Coll.

B.A.

Archer, C. H. Balliol Coll.
Bellamy, J. Fellow of St. John's Coll.
Carden, Jas. Postmaster of Merton Coll.
Carter, J. Edw. Exeter Coll.
Chase, T. H. Michel Schol. of Qu.'s Coll.
Chepmell, W. H. Lusby Schol. of Magd. Hall.
Clough, A. H. Scholar of Balliol Coll.
Compton, B. Postmaster of Merton Coll.
Coulthard, Thos. Queen's Coll.
Garbett, Edw. Schol. of Brasenose Coll.
Groom, John, Wadham Coll.
Hedley, W. Michel Schol. of Qu.'s Coll.
Lyne, Chas. F. D. Pembroke Coll.
M'Gill, G. H. Brasenose Coll.
Martelli, T. C. Brasenose Coll. Grand Compounder.
Mason, H. B. New Inn Hall.
Moorsom, Richard, University Coll.
Wray, W. H. Magdalen Hall, Grand Compounder.

CORPUS CHRISTI COLLEGE.

An election will be held in the above College, on Friday, June 18, for a Scholar for the diocese of Durham. Any persons are eligible who are natives of the above diocese, and who may not have exceeded their 19th year on the day of election.

All candidates must appear before the President on June 12, and must produce certificates of the marriage of their parents, and of their own baptism, and affidavit of their parents, or some other competent person, stating the day and place of their birth, and a testimonial of their previous good conduct from the Tutor of their college, or Head Master of their school.

EXETER COLLEGE.

There will be an election to four Fellowships in this College on the 30th day of June; two for natives of the following counties, viz. Devon, Somerset, Dorset, Oxford, Essex, Norfolk, Suffolk, Middlesex, Herts, Kent, and Cheshire;

one for natives of the Archdeaconries of Exeter, Toines, and Barnstaple; and one for natives of the ancient Diocese of Salisbury, including Wiltshire, Berkshire, and Dorsetshire.

Candidates are required to deliver to the Rector certificates by affidavit of their birth within the counties, Archdeaconries, or Diocese above-mentioned, together with certificates of baptism, and testimonials from the College or Hall of which they may be a member, on or before the 23d of June.

It is necessary that they should be at least of the standing of *Generalis Sophista* in the university.

WADHAM COLLEGE.

An election of two Scholars will take place on Wednesday, June 30. Natives of Great Britain, under 19 years of age, are eligible; but for one of the Scholarships natives of Somersetshire, *duly qualified*, are entitled to a preference.

Certificates of the candidates' baptism and of their parents' marriage, with testimonials of good conduct, must be delivered to the Warden, on or before Thursday, June 24: and the examination will begin at nine o'clock on Friday morning, June 25.

CAMBRIDGE.

April 28.

At a congregation, holden this day, a grace passed the senate to confer the degree of Doctor in Divinity upon the Very Rev. C. H. Terrot, M.A. of Trinity College, by Royal mandate.

At the same congregation the following degrees were conferred:—

D.P.

Snowball, J. C. St. John's Coll.

B.D.

Pullen, J. Corpus Christi Coll.

M.A.

Currey, G. St. John's Coll.

Drake, C. S. Jesus Coll.

Fulton, J. W. Trinity Coll.

Havart, W. J. St. John's Coll.

Hodgson, H. J. Trinity Coll.

Hooper, G. H. Trinity Coll.

Laing, C. Queen's Coll.

Pooley, David, St. John's Coll.

Prowett, C. G. Caius Coll.

Venables, J. G. Jesus Coll.

Walker, J. T. Caius Coll.

Wilkinson, C. A. King's Coll.

B.C.L.

Bartlett, S. T. Clare Hall.

B.A.

Bagshawe, A. A. Corpus Christi Coll.

Booth, M. Corpus Christi Coll.

Broughton, H. V. St. Peter's Coll.

Distin, H. L. Caius Coll.

Gordon, G. C. Corpus Christi Coll.

Ick, W. R. Sidney Coll.

Maddock, B. Corpus Christi Coll.

Neat, J. W. Corpus Christi Coll.

Ragland, T. G. Corpus Christi Coll.

Symonds, W. S. Christ's Coll.

Ware, M. Trinity Coll.

Weideman, G. F. R. Catherine Hall.

Wright, B. W. Clare Hall.

At the same congregation the Rev. J. M. Chapman, of Balliol Coll. Oxford, was admitted *ad eandem* of this university.

May 12.

At a congregation the following degrees were conferred:—

D.C.L.

Wyatt, H. P. Fell. of Trinity Hall.

M.A.

Nicholson, W. N. Trinity Coll.

Smith, W. A. St. John's Coll.

Waring, G. Trinity Coll.

Wilmer, T. G. Trinity Coll.

B.A.

Cockle, J. Trinity Coll.

Headley, W. Corpus Christi Coll.

Phillips, C. Trinity Coll.

Tucker, J. K. St. Peter's Coll.

Witts, W. F. King's Coll.

At the same congregation the following graces passed the senate:—

To Petition the Commons House of Parliament in favour of Church Extension in England and Wales.

To sanction the payment to the late Vice-Chancellor of the sum of £130 16s. 2½d. being the balance due to him

upon the Botanic Garden account for the year ending at Michaelmas, 1840.

To appoint the Vice-Chancellor, the Master of Jesus College, Mr. Shaw, of Christ's College, Mr. Power, of Trinity Hall, Mr. Martin, of Trinity College, Mr. Hopkins, of St. Peter's College, and Mr. Howlett, of St. John's College, a syndicate to superintend the fitting up of the Senate-House at the ensuing Commencement, and to provide for the performance of the Installation Ode.

To allow the Senate-House to be used for Concerts at the ensuing Commencement, subject to the approval of the above mentioned Syndicate.

GONVILLE AND CAIUS COLLEGE.

The Chemical Examination for the Mickleburgh Scholarship was held on May 13: the first on the list was Wm. Davies, one of the Tancred Students.

The Chancellor's gold medal for the best English Poem has been adjudged to J. C. Conybeare, of St. Peter's College. Subject—"The Death of the Marquess Camden." The author of the exercise with the motto "*Non lugendam esse mortem quam immortalitas consequatur*" is requested to call upon the Vice-Chancellor.

DURHAM.

April 29.

At a congregation holden on Saturday, J. Thomas, M.A. was nominated by the Warden, on behalf of the Dean and Chapter, to the office of Proctor for the current academical year, in the room of the Rev. T. W. Peile, and made the requisite declaration.

The Rev. R. Jenkins, D.D. Master of Balliol, Oxford, was presented and admitted *ad eundem*.

At a convocation holden this day, the following persons were admitted *ad eundem*

by vote of the house:—H. Vicars, M.A. Trinity Coll. Cambridge; the Rev. H. W. Bellairs, M.A. New Inn Hall, Oxford.

The following degrees were conferred:—

M.A.

W. H. Elliot, L. L. Campbell, the Rev. J. Blair.

B.A.

J. Brooksbank.

PROCEEDINGS OF SOCIETIES.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

MISSIONARY APPOINTMENTS.

Newfoundland.—The following gentlemen having been approved by the Bishop of Newfoundland's examining chaplain, have recently sailed to place themselves under his lordship's directions,—Mr. G. B. Cowan, Mr. J. M. Martine, Mr. B. Smith, Mr. J. C. Harvey. When these gentlemen shall have been ordained, no fewer than thirteen clergymen will have been added to the missionary body since the bishop's consecration in August 1839; and the charge upon the Society for Newfoundland alone will have been increased by the annual sum of 2000*l*.

Prince Edward's Island.—The Rev. Frederick Downes Panter, of Trinity College, Oxford, has been appointed to a mission in Prince Edward's Island.

Mr. R. Avery has sailed for the diocese of Nova Scotia, and Mr. W. B. Heath for Upper Canada.

The following grants have lately been made by the Society:—

NOVA SCOTIA.—Church at New Bandon, 50*l*.; ditto at Greenwich, 50*l*.; ditto at Loch Lomond, 25*l*., with a stipend of 50*l*. to the Rev. Mr. Harrison, who is to officiate there.

Diocese of Montreal.—Church at Sorel, 100*l*.; at Lennoxville, 50*l*.; at Sherbrooke, 50*l*.

Diocese of Toronto.—Church at Peterboro, 100*l*.

MADRAS.—The Society lament to announce the death of the Rev. C. Calthrop, superintendent of the seminary at Madras, and the resignation, in consequence of ill-health, of the Rev. S. C. Malan, one of the professors of Bishop's College, Calcutta. The Society propose to fill up these vacant situations as soon as possible.

The Society has lately received the munificent donation of 100*l.*, sent anonymously.

Colonial Bishopricks.—A very numerous meeting was held at Willis's Rooms, April 27th, upon the summons of his Grace the Archbishop of Canterbury, to take into consideration the best means of creating a fund to enable the sending out bishops to the colonies. The rooms were more crowded than upon any former occasion for many years. Amongst those present were, the Archbishop of Canterbury, the Archbishop of York, the Archbishop of Armagh; the Bishops of London, Durham, Winchester, Lichfield, Salisbury, Chichester, Hereford, Bangor, and Llandaff. The Archbishop of Canterbury having opened the business of the meeting, the various resolutions were moved and seconded by the Bishop of London, the Bishop of Winchester, the Earl of Ilchester, Mr. Justice Coleridge, Mr. J. Labouchere, Archdeacon Manning, Mr. W. E. Gladstone, M.P., and Archdeacon Robinson. The resolutions were these:—"That the Church of England, in endeavouring to discharge her unquestionable duty of providing for the religious wants of her members in foreign lands, is bound to proceed upon her own principles of apostolical order and discipline."—"That the want of episcopal superintendence is a great and acknowledged defect in the religious provisions made for many of the colonies and dependencies of the British Crown."—"That the acquisition of new colonies, and the formation of British communities in various parts of the world, render it necessary that an immediate effort should be made to impart to them the full benefit of the Church in all the completeness of her ministry, ordinances, and government."—"That a fund be raised towards providing for

the endowment of bishoprics in such of the foreign possessions of Great Britain as shall be determined upon by the Archbishops and Bishops of the United Church of England and Ireland; that their lordships be requested to undertake the charge and application of the fund, and to name a treasurer and such other officers as may be required for conducting the necessary details." The Rev. Mr. Hawkins read a list of the subscriptions which had been received during the meeting, amounting to nearly 28,000*l.*, amongst which are the following; viz.—Her Majesty the Queen Dowager, 2,000*l.*; Society for Promoting Christian Knowledge, 10,000*l.*; Society for the Propagation of the Gospel, 5,000*l.*; Church Missionary Society, 600*l.* a-year, to continue until they should be enabled to make a grant of land, which it was their intention to make as soon as possible; Colonial Church Society, 412*l.*; Archbishop of Canterbury, 1000*l.*; Archbishop of Armagh, 500*l.*; Bishop of London, 1000*l.*; Bishop of Winchester, 300*l.*; Bishop of Durham, 315*l.*; Bishop of Calcutta, 25*l.*; Bishop of Bangor, 210*l.*; Bishop of St. Asaph, 200*l.*; Bishop of Llandaff, 200*l.*; Bishop of Salisbury, 100*l.*; Bishop of Chichester, 50*l.*; Dean of Chichester, 200*l.*; Dean of Westminster, 200*l.*; Dean of Leighlin, 500*l.*; Sir Thomas Dyke Acland and Mr. Acland, 500*l.*; Lord Bexley, 100*l.*; Marquis of Cholmondeley, 500*l.*; Col. Austin, 100*l.*; John Gladstone and Sons, 1000*l.*; Mr. George Frere, 100*l.*; Mr. John Hardy, 250*l.*; Mr. Benj. Harrison, 100*l.*; Mr. Justice Patteson, 50*l.*; Mr. John Labouchere, 100*l.*; Messrs. Manning and Anderdon, 100*l.*; Rev. T. Randolph, 100*l.*; Rev. H. Randolph, 100*l.*; Mr. H. Sykes Thornton, 100*l.*; Sir H. Dukenfield, 100*l.*; Mr. Joshua Watson, 100*l.*, &c. The subscriptions hitherto received exceed 40,000*l.*

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

A meeting of the Committee of this Society was held at their Chambers, St. Martin's Place, on Monday, the 17th May, 1841. There were present his Grace the Archbishop of York in the chair, the Bishops of London, Winchester, Hereford, Bangor, St. Asaph, Norwich, Salisbury, Lichfield, and Chester; the Earl of Dartmouth; the Rev. Dr. D'Oyly and J. Lonsdale; N.

NO. VI.—N. S.

Connop, jun., J. S. Salt, W. Davis, Edw. Badeley, Jas. Cocks, T. G. Estcourt, M.P., Joshua Watson, Arthur I'owell, and William Cotton, Esqs.

Grants were voted towards building a chapel at Keighley, Yorkshire; fitting up a building to be used as a chapel at Blackwood, in the parish of Bedwelly, Monmouth; building a chapel at Witham, Essex; building a

chapel at Highwood, in the parish of Writtle, Essex; building a chapel at Mowcop, in the parish of Wolstanton, Stafford; building a chapel-of-ease at Anglesey, in the parish of Alverstoke, Southampton; building a chapel at Bisterne, in the parish of Ringwood, Southampton; building a chapel at Castle Church, Stafford; building a church at Norbiton, in the parish of Kingston-upon-Thames, Surrey; enlarging by rebuilding the chapel at Unsworth, in the parish of Prestwich, Lancashire; building a chapel at Whitby, Yorkshire; enlarging by rebuilding the church at Hill

Deverill, Wilts; rebuilding part, extending walls, and repewing the church of Redwick and Northwick, in the parish of Henbury, Gloster; enlarging the church at Kelvedon, Essex; enlarging the chapel at Llangarren, Herefordshire; repewing the chapel at Petersfield, in the parish of Buriton, Southampton; enlarging the chapel at Markyate Street, Hertford; repewing and erecting a gallery in the church at Wythcombe Rawleigh, Devon; repewing the church at Munslow, Salop; rebuilding the church at Stillington, Yorkshire; and other business was transacted.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

A meeting of this Society was held at 4, St. Martin's Place, on Saturday, the 8th of May, 1841. There were present, his Grace the Archbishop of Canterbury in the chair, the Bishops of London, Durham, Winchester, St. Asaph, Salisbury, Bangor, Hereford, and Chester; the Revs. Dr. Spry, B. Harrison, and J. Jennings; Joshua Watson, N. Connop, jun., Dr. Nicholl, A. A. Park, S. Wood, Esqs., &c.

The following Report of the Sub-Committee was read and adopted.

The Sub-Committee regret to be obliged to report that, upon a comparison of the present income of the Society with the amount of grants renewable this Easter, it appears that the Committee are not in a condition to make regular annual grants to new cases.

Under these circumstances they have turned their attention to the applications for endowment now before the Society, and would recommend the following cases to the consideration of the Committee.

Halifax, St. James, for a grant of 200*l.* to meet 800*l.* locally raised.

Middleton, in Wirksworth, for a grant of 100*l.* to meet 900*l.* raised.

Redcar, par. Marske, for a grant of 50*l.* to meet 350*l.*

Eastover, par. Bridgwater, for a grant of 500*l.* to meet not less than 3886*l.* to be raised by local exertions.

The Ville of Dunkirk, for a grant of 300*l.* to meet 974*l.*

Batley Carr, par. Dewsbury, for a grant of 300*l.* to meet 700*l.* promised by local exertions, in addition to pew rents.

Carmarthen, St. David, (additional,) for a grant of 100*l.* to 400*l.* already voted, 1000*l.* being now raised instead of 800*l.*, as at first proposed.

Dalton, par. Kirkby Ravensworth, for a grant of 100*l.* to meet 300*l.* raised.

The Sub-Committee have further to report that the Society have in hand a sum of money arising from savings of annual income, together with an annual grant of 40*l.*, which will be set at liberty by the grant above referred to of 100*l.* towards the endowment of a church at Middleton in Wirksworth; this sum they would recommend the Committee to apportion in grants for a limited period, in the same manner as was adopted in 1839 with reference to a sum of 2600*l.* which was then granted for three years to eleven places. The cases which the Sub-Committee have selected to submit to the notice of the Board are as follows:—

| PARISH OR DISTRICT. | Diocese. | Population. | | Grant. | Local Contributions. |
|------------------------------|-------------|-------------|-----------|--------|----------------------|
| | | Parish. | District. | | £. |
| <i>For three years.</i> | | | | £. | £. |
| Folkestone | Canterbury | 4,500 | — | 80 | 20 |
| Birmingham, St. Bartholomews | Worcester | 120,000 | 14,000 | 80 | 20 |
| Stockport, St. Thomas . . . | Chester . . | 66,616 | — | 80 | — |
| Sheepscar, par. Leeds . . . | Ripon . . . | 123,393 | 7,000 | 80 | 20 |
| Spitalfields | London . . | — | — | 80 | — |
| Manchester, St. Andrew . . . | Chester . . | — | — | 80 | — |
| St. Clement Danes | London . . | 16,500 | — | 80 | 40 |

The Sub-Committee report, that applications for the renewal of grants have been received from nearly all the parishes or districts to which annual grants have been voted, and after an examination thereof, it appears that in

no case would it be desirable to recommend a discontinuance of the grant.

The Sub-Committee, therefore, take leave to recommend that the grants be continued for the year ending Easter 1842.

W. J. RODBER, Sec.

4, St. Martin's Place, 6th May, 1841.

ARCHES COURT.

ON Saturday, May 8th, Sir H. Jenner gave judgment in the important case of *MARTYN v. ESCOTT*; which involved, as is well known, the validity or invalidity of Dissenting Baptisms. The learned judge pronounced for the former issue, supposing the proper matter

and words to be used; and decided therefore in favour of the plaintiff. Sentence of three months' suspension was passed against Mr. Escott, who has appealed to the Judicial Committee of the Privy Council.

MISCELLANEOUS INTELLIGENCE.

ELY.—*Cambridge Camden Society*.—The second anniversary meeting of this society was held on May 11, at the rooms of the Philosophical Society.

The report of the retiring committee was read, from which it appeared that 250 churches had been visited and described; that grants had been made during the year in aid of the restoration of the York Minster—Old Shoreham, Sussex—Busworth, Northamptonshire—Fenstanton, Hunts—Lolworth, Camb.—Denton, Sussex; that the Society had published several tracts in support of its designs; and that the balance in the Treasurer's hands amounted to 170*l*.

The following gentlemen were elected to fill the office of Committee for 1841-2:—I. M. Neale, Esq. B.A. Downing, chairman; A. S. Eddis, Esq. B.A. Fellow of Trinity, Treasurer; B. Webb, Esq. Trinity, and J. G. Young, Esq. B.A. Trinity, Joint Honorary Secretaries; and C. Colson, Esq. B.A. Fellow of St. John's; and F. A. Paley, Esq. St. John's.

The President then delivered an address on the objects, principles, and nature of the Society; considering it not only as an architectural, but as an ecclesiastical body. He argued from what it had done to what it might be expected to do; and concluded by showing how ample was the field for its exertions.

A paper was then read by F. A. Paley, Esq. B.A. on Busworth church, Northamptonshire, the oldest church in the kingdom; which he illustrated by several sketches.

A paper by the Rev. E. T. Codd, B.A. St. John's, on Daglongworth church, Gloucestershire, was, from want of

time, necessarily deferred till the next meeting.

Upwards of seventy brasses from various parts of the kingdom were exhibited. The Society's large model of the font in Winchester Cathedral was placed on the table.

The next meeting was to be held at the Philosophical Rooms, on Tuesday, the 25th instant, at half-past 7 o'clock.

The Bishop of Ely will this year hold Visitations in his diocese, at the times and places following: viz. Dunstable, June 22d; Bedford, 25th; Stilton, 30th; Huntingdon, July 2d; Sudbury, 13th; Bury St. Edmunds, 15th; Cambridge, August 2d; Ditto, 4th; Ely, 5th; Newmarket 6th. His lordship will also hold Confirmations at the times and places following: namely, Luton, Monday, June 21st; Dunstable, 22d; Toddington, Woburn, and Ampthill, 23d; Shillingstone and Biggleswade, 24th; St. Paul's, Bedford, 25th; Blunham and Sharnbrook, 28th; St. Neot's, Kimbolton, and Alconbury, 29th; Stilton, 30th; Ramsey, Somersham, and St. Ives, July 1st; Huntingdon, 2d; Caxton and Melbourne, 3d; Sudbury, 13th; Boxford, Bildeston, and Lavenham, 14th; Bury St. Edmund's, 15th; Woolpit and Ixworth, 16th; Wickhambrook and Stoke-by-Nayland, 17th; St. Michael's Church, Cambridge, Aug. 2d; Luton, 3d; Holy Trinity Church, Cambridge, 4th; Ely, 9th; Holy Trinity Church, Cambridge, 10th; Soham, 11th; Sutton and Whittlesea, 12th; March and Wisbech, 16th; Mildenhall, Elvedon, and Brandon, 18th. His lordship purposes to consecrate the new church at Luton, on Monday, June 21; and the new church at Bedford on Saturday, June 26.

GLOUCESTER AND BRISTOL.—*Bishop's College.*—At the general meeting of the proprietors, held on May 1, at the Diocesan Rooms, Henry Bush, Esq. in the chair, the deed of settlement was agreed to and confirmed, and the following gentlemen were appointed members of the Council:—Rev. Dr. Goodenough, Rev. J. Hall, Rev. H. Richards, Rev. G. N. Barrow, J. N. Franklyn, Esq. John Kerle Haberfield, Esq. John Harding, Esq. and Loudon McAdam, Esq. The Rev. W. Milner, and Francis Wood, Esq. were appointed Honorary Secretaries. It affords us much pleasure to add that Bishop's College is progressing in a highly satisfactory manner.

We understand that W. P. Brigstock, Esq. has presented the Church Building Society with a site for a new church in the out parish of St. Paul, Bristol, and the building will be immediately commenced.

LICHFIELD.—*Derby.*—Mr. W. Evans, M.P. has given 400*l.* towards defraying the expenses of rebuilding St. Alkmund Church, Derby. Mr. E. Strutt, M.P. has subscribed the sum of 200*l.*

Bakewell.—The Earl of Burlington has given 50*l.* towards the fund now in the course of being raised for the restoration of Bakewell Church.

LINCOLN.—The Lord Bishop of Lincoln intends to hold Confirmations in Hertfordshire and Buckinghamshire, at the places and on the days hereunder specified:—

Wednesday, June 9th, Baldock, at ten o'clock; Hitchin, at two.

Thursday, June 10th, Cottered, at ten; Stevenage, at two.

Friday, June 11th, Welwyn, at ten; Hertford, at two.

Saturday, June 12th, Hatfield, at eleven.

Tuesday, June 15th, Hemel Hempstead, at eleven.

Wednesday, June 16th, Berkhamstead, at ten; Tring, at two.

Thursday, June 17th, Amersham, at ten; Wycomb, at two.

Friday, June 18th, Great Marlow, at ten; Burnham, at two.

Saturday, June 19th, Beaconsfield, at ten; Iwer, at two.

Wednesday, June 23d, Shenley, at twelve.

Tuesday, July 13th, Aylesbury, at eleven.

Wednesday, July 14th, Wendover, at ten; Prince's Risborough, at two.

Thursday, July 15, Chilton, at eleven.

Friday, July 16th, Grendon Underwood, at ten; Winslow, at two.

Saturday, July 17th, Buckingham, at eleven.

Monday, July 19th, Stony Stratford, at ten; Olney, at two.

Tuesday, July 20th, Newport Pagnel, at ten; Fenny Stratford, at two.

LONDON.—*King's College.*—On April 30, a general court of the governors and proprietors was held at the college, which was attended by the Archbishop of Canterbury, the Bishops of London, Winchester, and Llandaff; Sirs R. H. Inglis, B. C. Brodie, Charles Price, and other friends of the college. The Archbishop of Canterbury having taken the chair, the Secretary read the Report, congratulating the proprietors on the increasing prosperity of the institution, and the continued good conduct of the several classes.

The numbers of the students, in which the accession during the last year has been thirty-four, were as follows:

| | |
|---|-----------|
| Departments of general literature and civil engineering . . . | 145 |
| Medical department . . . | 160 |
| Occasional students in literature and science . . . | 44 |
| In the school . . . | 462 |
| | <hr/> 811 |

The students of the college have greatly distinguished themselves at the universities of Oxford and Cambridge; for in the latter university, four in the last year appeared in the list of wranglers; besides three who obtained fellowships, and seven who gained scholarships, at Trinity and St. John's colleges. One had also gained a scholarship at Oxford. Some of the civil engineering students have also obtained responsible appointments in their profession. In the medical school there has been a considerable increase in the number of the students; and, as an encouragement to them, three scholarships of the value of 40*l.* each have been founded.

The Report referred in terms of gratification to the success which has marked the first year's progress of the hospital, into which 1,109 in-patients had been admitted, besides attendance and relief afforded to 6,576 out-patients; and the charity was earnestly commended to the benevolent support of the more affluent classes.

The increase in the number of pupils

in the school has determined the council to appoint an additional classical master.

The vacancy in the list of governors, occasioned by the decease of the patriotic Earl Camden, has been filled up by the appointment of Earl Howe.

The Report concluded by adverting in terms of deep regret to the deaths of Lord Henley, Sir A. P. Cooper, and Sir J. Richardson, who have been members of the council since its first establishment; and especially to the decease of the lamented Dr. Otter, the first principal of the college, who held the bishopric of Chichester during the last three years of his useful life.

A statement of the accounts for the past year was also read; from which we collect, that the receipts of the college amounted during the year to the sum of 20,988*l.* 15*s.* 10*d.*, and the expenditure, including the re-payment of 1,600*l.* on account of a loan of 3,200*l.* to 20,670*l.* 3*s.* 4*d.* The money assets left at the close of the year consisted of a cash balance of 318*l.* 10*s.* 6*d.* and a sum of 4,000*l.* in Exchequer-bills.

Resolutions, approving the Report and statement of the accounts, and nominating a treasurer and auditors, as well as a vote of thanks to the council for the able and zealous manner in which they had conducted the affairs of the college, having been passed, the meeting proceeded to ballot for three new members of the council; Lord Francis Egerton, Sir John Taylor Coleridge, and Mr. G. Frere, were the three members elected.

National Schools.—The children of the National Schools of London assembled in the Egyptian Hall of the Mansion-house, on Thursday, the 6th May, for the purpose of undergoing the annual examination before the Lord Mayor, the Bishop of London, and several clergymen and other friends of the institution. The hall was fitted up for the occasion with seats, which were filled by families of the first respectability in the City of London. The Bishop of London expressed the highest gratification at the progress of the children, and declared that the proofs they gave of attention and capacity exceeded those of any former meeting at which he had presided. The friends of the National Schools afterwards dined at the London Tavern, Alderman and Sheriff Gibbs in the chair. The chairman was supported by his brother sheriff (Mr. Farncomb), the Bishop of London, Mr. Pownall, Sir C. S. Hunter,

Dr. Russell, the Rev. George Croly, &c. Several speeches were made in favour of the National Schools; and it was suggested by some of the committee that great advantage might arise from appealing to the parochial clergy to solicit contributions to forward the noble objects of the friends of the rising generation.

New Church at Hanwell.—On May 4, the ceremony of laying the first stone of a new church in the parish of Hanwell, Middlesex, took place upon nearly the site of the former edifice. The ceremony of laying the first stone was performed by the venerable vicar, the Rev. Dr. Walmesley, assisted by the Rev. Mr. Emerton, and other clergymen of the neighbourhood, in the presence of Colonel Clitherow, G. Baillie, Esq., C. Turner, Esq., and a large body of the inhabitants. The new church will contain seats for about 700 persons, of which about 300 will be free.

The Archbishop of Canterbury, and the Bishop of London, have respectively presented 100*l.* towards the establishment of a school to provide the sons of clergymen with the best possible education at a moderate expense. Mr. W. Gladstone, M.P. has given 50*l.*, and the Bishop of Ripon 25*l.*, in furtherance of the establishment.

Sir Henry Mildmay, Bart., and Lady Mildmay, have given a piece of land for the site of the new church at Springfield, Essex. Sir J. T. Tyrell, Bart. M.P. and Sir Wm. Beauchamp and Lady Procter, have respectively given 20*l.* towards defraying the expenses of the erection of the building; and Mrs. and Miss Bramston have contributed the sum of 75*l.* in furtherance of that object.

Limehouse National Schools.—On May 20, the ceremony took place of opening these schools, in the presence of a most respectable and numerous audience, the greater portion of whom were ladies. The structure, which is situated to the east of Salomons-lane, is a very neat edifice, having a lengthened front, with projecting wings; and spacious playgrounds are attached.

The new Gothic church recently completed in Watney-street, Commercial-road, was consecrated, May 3, by the Bishop of London. The church provides accommodation for upwards of 1,400 persons, and was built by voluntary subscriptions, aided by a grant from the Church Building Fund.

Clerical Colleges.—Our readers are probably aware that a suggestion was made, some two years ago, in a very striking work, entitled, "The Parochial System, by the Rev. H. Wilberforce," respecting the propriety of providing for the spiritual wants and the pastoral superintendence of our overgrown parishes, by the establishment of houses in a central position to serve as a common residence for a body of clergy proportioned to the wants of the district. We are glad to see that this most desirable means of evangelizing a neglected population is now being set on foot in some of the large metropolitan parishes. The clergy of the important parish of St. Marylebone are about to receive the cooperation of four deacons to share in their pastoral duties; and the Ecclesiastical Gazette for the current month contains a notice of a similar provision being intended for the yet more destitute parish of St. Matthew, Bethnal Green. It appears from the statement there made, that the Bishop of the diocese has sanctioned a plan for fitting up two or three adjoining houses as a clerical college, where each clergyman is to be provided with a set of furnished apartments, in addition to a proportionate salary; and although in the above statement this arrangement would seem to form merely a *provisional measure* until the ten new districts of the parish, with their respective churches and parsonage-houses, be complete, still it is conceived that the above institution would even then form a most desirable part of the *permanent* arrangements for the religious organization of that parish, as a residence for one, or even more, additional curates for each church and district.

OXFORD.—On Thursday, April 15, a Confirmation was held in the parish church of St. Peter's-in-the-East, in this city, by the Lord Bishop of the diocese, when 384 persons were confirmed. At the conclusion of the service the reverend prelate addressed the congregation in a most impressive manner, urging on them the importance of the duties they had undertaken to perform.

Oxford Architectural Society.—At a meeting held on Wednesday, May 12th, at the Society's rooms, the Rev. the Master of University College in the chair, the following new members were admitted:—Rev. George Mawson Nelson, Boddicot Grange, Banbury; John

Duke Coleridge, Esq., Balliol College; William Charles Howell, Esq., Brasen-nose College; Rev. Thomas Jackson, St. Mary Hall; Rev. Thomas Dand, Queen's College.

The following presents were received:—Preart's Parallel of Architecture; Haggitt on Gothic Architecture; Milner on Ecclesiastical Architecture. Presented by Henry Mitchell, Esq., Lincoln College. Drawings of details in the old Church at Cheltenham; a collection of Engravings of Gothic Churches, some ancient and some modern, including the new church at Cheltenham. Presented by the Rev. Edgar E. Estcourt. Impression of the Brass of St. Etheldred, from Winborne Minster, Dorsetshire. Presented by W. Grey, Esq., Magdalen Hall. The Chairman stated, that the designs and working drawings for Gothic Churches in the diocese of Madras, for which an application was made by the Rev. Mr. Tucker some months since, have now been supplied, together with a small collection of such books and engravings as appeared most likely to be useful.

That an application has been received from the Bishop of Newfoundland for designs for a Cathedral in that diocese.

That the Cambridge Camden Society have agreed to admit the members of the Oxford Society to the privilege of attending their meetings, and of purchasing their publications on the same terms as their own members.

A paper was read by Mr. Grey, of Magdalen Hall, on Cunner Church, Berks, illustrated by general views, and a number of careful sketches of various parts and details of that very interesting church. The tower is a good specimen of early English, very early in the style, with a slight mixture of Norman work, probably about the year 1200. There is a Norman corbel table on the south side of the church, and some other parts of the original structure remain, but the greater part of the church is good decorated work of about 1320, corresponding with the south aisles of St. Mary Magdalen and St. Aldate's churches in Oxford, the windows having flowing tracery. Some of the old wood-work, both of the roof and of the open seats, with their poppies, is particularly worthy of attention. One of the poppies in the chancel has all the emblems of the crucifixion carved upon it. There is one of the usual odious singing galleries at the west end, which almost entirely conceals the western arch, one of the most beautiful features of the

church; and on the exterior an ugly modern porch, which ought to be removed; the walls should also be stripped of the rough cast which now conceals the masonry, and gives a bad modern look in passing through the village, these *Churchwardens' improvements* being the most conspicuous parts of the building.

Iffley Church.—We are glad to hear that additions are daily made to the subscription list in aid of the restoration of this venerable church. One of the most eminent architects will be engaged in the work of its restoration, as soon as a sufficient sum of money has been raised to defray the necessary expenses; and we are sure that our readers who are interested in Ecclesiastical Architecture will not delay furthering an object so worthy of support from members of the University.

Windsor and Eton Church Union Society.—A special general meeting of the members of this association was held on Tuesday, the 4th May, in the council chamber at the Town Hall, which was most numerously attended. Amongst those present were the Rev. Isaac Gosset (Windsor), Rev. G. A. Selwyn (Eton), Rev. Mr. Gould (Clewer), Rev. W. C. Cotton (Windsor), Rev. Mr. Coleridge (Eton), Rev. Mr. Dyson (Wexham), Rev. Mr. Carter (Eton), Charles Smith, Esq., Captain Eaton, Rev. E. Neale (Taplin), &c. It was resolved, upon the motion of the Rev. Isaac Gosset, seconded by the Rev. Mr. Neale, that a petition be presented to the House of Commons in support of Sir R. H. Inglis's motion for church extension; and that an address of congratulation be presented to the Archbishop of Canterbury, on the establishment of a fund for the endowment of additional colonial bishoprics, and that his Grace be requested to prepare such a plan for the complete organization of the missionary system of the Church of England as may promote union among the clergy, and secure the cordial cooperation of the Society for the Propagation of the Gospel and the Church Missionary Society. The draft of a petition to the House of Commons and of an address to the Archbishop of Canterbury were unanimously agreed to, and ordered to be engrossed for presentation. After the transaction of some routine business the meeting broke up.

Salisbury.—The Lord Bishop of Salisbury has appointed the Rev. Walter

Kerr Hamilton, of Merton College, Oxford, and Examining Chaplain to his lordship, to the canonry in the diocese of Salisbury, vacant by the decease of the Rev. L. Clarke. By the new act, the Rev. Mr. Hamilton will enjoy a settled income of 500*l.* a-year from the canonry, in lieu of all emoluments, fines, &c., heretofore attached to it. He will also be appointed Prebend of Calne; but the valuable tithe rental of that parish, amounting to about 4,000*l.* per annum, will fall to the Ecclesiastical Commissioners; and the patronage of the livings of Calne and Alderbury, attached to the late office of Treasurer to the Cathedral, is now vested in the Bishop. The next vacancy of a Canonry which may occur will not be filled up, but will also fall into the hands of the Ecclesiastical Commissioners.

Chardstock.—Her Majesty's Commissioners for building and promoting the building of additional churches in populous parishes have assigned an ecclesiastical district to the new church recently erected on South Common, in the parish of Chardstock, Dorset.

WINCHESTER. — Diocesan Board of Education.—A meeting, held at St. John's Rooms, on Thursday, April 23, was very fully attended by the clergy of the neighbourhood, a great number of ladies, and others connected with the welfare of this society. The Lord Bishop of Winchester presided; and on the platform and in the room we noticed the Lord Bishop of Salisbury, the Right Hon. Lord Calthorpe, Sir W. Heathcote, Bart., S. Wall, Esq., W. C. Yonge, Esq., J. M. Elwes, Esq., the Very Rev. the Dean of Winchester, the Rev. Drs. Dealtry, Wilson, Barter, and Moberly, &c. &c. &c. The Report having been read by the Secretary, the meeting was addressed by the Bishops of Winchester and Salisbury, Lord Calthorpe, Philip Williams, Esq., and others, in favour of the objects of the society, and a collection was made.

On May 7, the new church, called St. Mary Magdalen, at East Peckham, in the parish of Camberwell, was consecrated by the Bishop of Winchester. This church has been erected by the Commissioners for Building New Churches, at a cost of upwards of 5,000*l.* It will contain upwards of 1,100 persons. The Rev. J. S. Darwell is to be the minister.

Ryde, Isle of Wight.—The subscriptions to the proposed new church

amount to nearly 3,000*l.*, which sum has been obtained in less than nine months. The new burial-ground is also soon to be enclosed and consecrated.

Hursley.—On April 25, the new church, recently erected at Amptfield, near Hursley, on the estate of Sir W. Heathcote, Bart., M.P., was consecrated by the Lord Bishop of Winchester, attended by most of the clergy and gentry of the surrounding neighbourhood.

WORCESTER.—*Funeral of the late Lord Bishop of Worcester.*—This mournful ceremony took place on the 3d of May; it was conducted throughout with as little display of ostentation and pageantry as possible. About ten o'clock the procession left the Palace in this city for Hartlebury. At the church gates the body was met by the Revds. John Peel, H. Hasting, and — Wharton. The usual funeral service was read by the Rev. T. Taylor, of Winchlinge; and the body having been consigned to the family vault by the side of the late Mrs. Carr, and the mournful obsequies concluded, the procession left the church in the same order.

YORK.—*Sentence on the Dean of York.*—In the Court of Queen's Bench on May 6, Sir W. Follett applied for a rule calling upon the Archbishop of York, and his Commissary, Dr. Phillimore, to show cause why a writ should not issue to prohibit the effectuation of the sentence of deprivation delivered by the Commissary against the Dean of York, in consequence of some proceedings which had recently taken place in that Cathedral. After stating the whole of the circumstances, the learned counsel contended that the sentence of deprivation passed on the

Very Reverend Dean was beyond the jurisdiction of the Archbishop, the visitatorial power of his Grace over the Dean and Chapter being limited, by the peculiar constitutions of that particular Cathedral, contained in the instrument called "Composition," entered into between the Dean and Chapter with the Archbishop under the immediate sanction of the Pope, and through the arbitration and mediation of the Bishop of Norwich, which constituted the Ecclesiastical Law upon that subject in that place at this day. But, even supposing that no such particular composition existed, and that the Archbishop of York possessed the same power of Visitation as all other Ordinaries, the whole of these and similar proceedings had been abolished by the late Act of the 3d and 4th of Victoria, c. 86, which, after reciting the necessity of amending the manner of proceeding in the correction of Clergymen, marked out a particular course for the purpose, and then provided that no criminal suit or proceeding against any Clergyman for any offence against the Laws Ecclesiastical should be instituted in any Ecclesiastical Court, otherwise than had been therein before enacted. Upon these grounds, as the proceedings appeared not to have a shadow of foundation, either according to the Common Law, or the Statute Law, or the general Ecclesiastical Law, or the particular law of the Cathedral of York, he hoped that the Court would grant the rule for which he applied.—After a few words from the Attorney-General, requesting the Court would appoint as early a day as possible for hearing the case, for the peace of the Diocese and the honour of the Church, the Court granted the rule, directing that it should come on for argument in the course of next term.

SCOTLAND.

DIOCESE OF EDINBURGH.—The annual meeting of the Diocesan Synod of Edinburgh was held in St. Paul's Chapel, York-place, on the 28th of April; a sermon was preached by the Rev. J. W. Ferguson, A.M., Minister of St. Peter's Chapel, Edinburgh, after which a collection was made to assist in opening a School in the old town of Edinburgh, in connexion with the Church. The clergy having previously agreed to erect a monumental tablet in honour of their late

Bishop, desired that this should be recorded, as the best form in which they could express their respect for him and their sense of his virtues.

The Rev. R. Q. Shannon, A.B., Minister of St. George's Chapel, Edinburgh, has been appointed one of the Canons of St. Patrick's, Dublin, by the Archbishop of Dublin.

The Rev. T. G. Terry Anderson has resigned the pastoral charge of St. Paul's Chapel, Curuther's-close, Edinburgh.

TO OUR READERS.

A great deal of interesting matter is unavoidably postponed. The second paper on the "Divine Right of Tithes," and a Sermon by PHILARET, the present Archbishop of Moscow, are in type, and shall appear in our next.

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